

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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CONSECRATION OF BISHOP HAINES

The new Bishop of Iowa is shown receiving the Bible from the Presiding Bishop.

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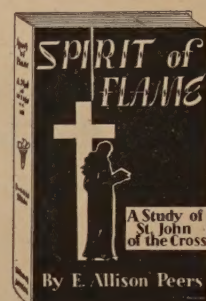
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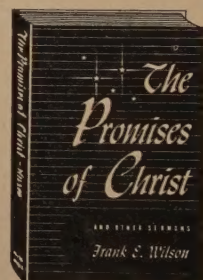
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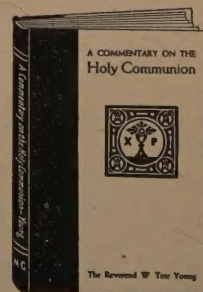
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Names of Dioceses

TO THE EDITOR: Prompted by "Afterthoughts" [L. C. May 21] I have been rereading pp. 16-18, LIVING CHURCH ANNUAL, 1944. I find that, in the First Province, the score is 7 to 0, in favor of naming the diocese for the state, instead of the see city. In the Second Province, the score is 6 to 4, in favor of New York, against the see city. In the Third Province, it is 7 to 6. In the Fourth Province, 13 to 2. In the Sixth Province, it is 9 to 0. In the Seventh Province, it is 9 to 2. In the Eighth Province, it is 5 to 1. In the Fifth Province, alone do we have a majority in favor of the city—a majority of one. It would appear that in our church the tradition is in favor of territorial names.

The undersigned was instrumental in naming the diocese of Northern Michigan to return to the name it had when it was first organized as a missionary district, because it was confusing to have the title, "Bishop of Marquette" used by the Roman Catholic Bishop, as well as our own Bishop; and the Roman Catholic Bishop had enjoyed the title before we had a diocesan. There is confusion enough, in the public press, due to the large number bearing the title "Right Reverend." In this section of the polar regions, we are not at all with Monsignori. Moreover, the tradition in the state of Michigan is to use the name of the state.

(Rev.) C. G. ZIEGLER.

Shshpeming, Mich.

Reflections of An Old Sailor

TO THE EDITOR: Recently the Seamen's Church Institute celebrated its centenary. The announcement of this event in THE LIVING CHURCH recalled to mind many experiences. For when a young sailor, aboard at the old home and attended twice at the floating church before the present institute was built.

Being born in Newfoundland of a seafaring ancestry, it was natural that at an early age I should join that great company too, in the language of the Psalmist, "go down to the sea and occupy their business in great waters." And humanly speaking there is no reason why now I should not be sailing the seven seas. But, as Shakespeare says, "There is a destiny that shapes our faces, rough hew them how we will." And it came to pass that just when I was making splendid progress toward the captaincy of a sailing ship I was submerged in

a mighty wave of religious mysticism. And when I came to the surface the vision of the clipper ship with her youthful captain had disappeared and the Gospel Ship had hove in sight, and was signaling for recruits.

These were the days of the old square-riggers whose daily menu consisted of "salt horse" and hardtack whose inside often contained the birthplace and cemetery of innumerable insects. However, from them there was no particular danger, for if perchance they escaped the strong teeth of the hardy sailor, a swallow of bootleg coffee, as we called it, overtook them on the way down, and from that there was no possibility of escape. Nor did any nice mattress, or even hammock, rest our weary bones. We slept on the bare boards of the bunk. Once in a while there was a "donkey's breakfast" (straw mattress) left in one of the bunks. Accompanying all these was the rigid, often brutal discipline of those old deep-sea going windjammers. Still in spite of all the hardships there was a fascination about that kind of life that was difficult to resist and impossible to forget.

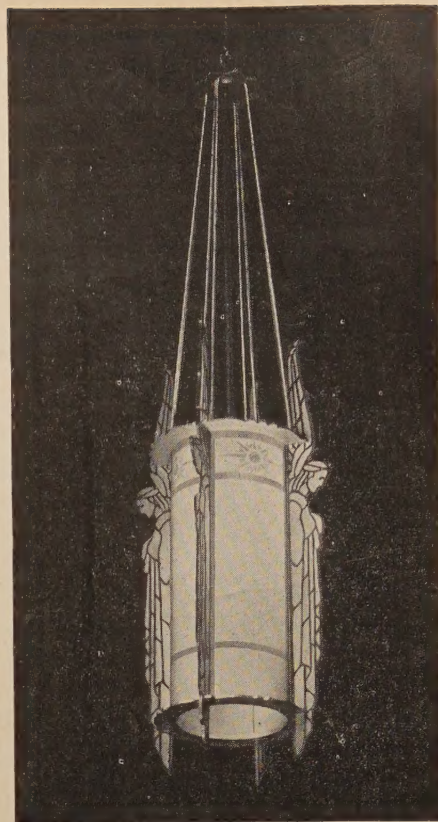
How changed today is the life of a sailor! The old square-rigger has gone, and with her passing went the old sailor with his superstitious views and practices. The steam ship now rules the waves. But in the passing of the square-rigger something picturesque passed from modern life. For not only was a full-rigged ship under full sail a beautiful sight, but to get her under way was vastly more interesting than to start a steamer on her course. Ring a bell, turn on the mechanical power, and the steamer is on her way. But to get an old square-rigger under way required the activity of 20, shouting, cursing, singing officers and men, as they weighed anchor and set the sails. And when one heard the stentorian voices of those half drunken sailors singing the anchor or topsail chanty he felt that a metropolitan opera company was quite tame in comparison.

With the passing of the square-rigger there also came a change in the religious work among seamen. Prior to that time, the missionary work among seamen was primarily of a purely evangelical nature. Individual salvation, as far as the American mission was concerned, was the main purpose for which the society was organized and supported. There was no attempt to clean up the waterfront. The crimp, the landshark, the brothel keeper continued their nefarious traffic unmolested. The attitude of the predatory gang who preyed upon the sailor is well expressed in the old song of the waterfront:

"Strike up the band, here comes a sailor;
Cash in his hand, just off a whaler.
Stand in a row; don't let him go;
Jack's a cinch, but every inch a sailor."

It required more than the tender exhortation of the Gospel to drive this baneful crew of exploiters from the waterfront. And, strange as it may seem, the man who led the attack, and succeeded beyond all others, was not an ex-sailor, but a landsman, the Rev. A. R. Mansfield. With a clear vision of the needs of the sailor, and a remedy for them, he began his missionary work among seamen by emphasizing the social side of religion, and in continuance of that policy, he built the Seamen's Church Institute of New York whose diversified activities minister to every need of the sailor, combining, as it does, the essential features of a large city hotel, a school of navigation, a bank, a post office, a church, a shipping office, a YMCA, and a legal aid society.

While the Seamen's Church Institute of



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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

STRICTLY BUSINESS

FROM Alice Massey of Boerne, Texas, comes this highly-valued compliment to the M-G organization: "We also thank you for all your service. I don't know how the parish could run without Morehouse-Gorham!"

* * *

IT LOOKS as though 1945 is going to be a big year for the LIVING CHURCH ANNUAL, for many regular advertisers and even some new ones have already sent in their advertising space reservation. This has never happened so early in other years, and is probably due to the fact that last year we couldn't give space to all the late applicants. Last year's book, as it was, carried more advertising space than any previous one—and that is a good indication of my frequent assertion that "you can still do business with the Church."

* * *

BEFORE the war the LC produced a good many special issues, as readers will remember. Now that we have our paper quota in hand it looks as though we may be able to do another—for a Southern diocese this time. The diocese has a really valuable story to tell. Details will probably be forthcoming soon.

* * *

FLOWER Arrangement in the Church, Katharine Morrison Clinton's splendid manual for priests and the thousands of Churchwomen who are interested in altar decoration, came out last week with a good many hundred copies already on back order. The book had publicity on one of the most popular women's programs in the New York area and will very likely be commented on by one of the leading news magazines. It should be well-known in the Church before very long, and deservedly, for it is the only up-to-date and comprehensive study of the problem available.

* * *

HOT WEATHER means vacation time to M-G employees, and usually a slowing down in the amount of our mail order business. To LC employees, it usually means a slowing down in the rate of renewal and new subscriptions. But this year seems to be abnormal in every way. The mail order business hasn't really slowed down, and the subscriptions are still coming in.

* * *

UP IN Maine the other day the Rev. Moorhouse Johnson was being introduced to a group of his brother clergy. He had removed to the diocese only recently. In the excitement of it all, says Adelaide Rogers of the Old Corner Book Store in Boston, he was announced as the Rev. Morehouse Gorham.

Leon McCauley

Director of Advertising and Promotion

New York is by far the largest work of its kind, yet it is only one of many sailors' missions that are doing a like noble and Christian work, if less extensive. But no column of figures, however imposing, can give a complete record of service rendered by those who minister to seamen in all important seaports of the world. The warm welcome, the influence of the encouraging word, the *esprit de corps*, can never be tabulated. But the sailor knows how tremendously important they are, especially the sailor who is such by profession, and not those who have been called into service, and are at home on the land and in landed society, and, after the war, will return again to the old and familiar haunts. The USO, with its vast financial resources is doing a splendid work for them, supplemented by numerous Church organizations. But after the war, as before, the great work among sailors will be carried on by such institutions as the New York Seamen's Institute. And, as an old sailor who in the long ago shared in the social and religious fellowship of seamen's missions in many seaports of the world, I record with pleasure my appreciation of the service of those mission workers, men and women, who, in my sailor days, when most of the inhabitants of the waterfront thought of Jack as a legitimate prey, when the uniform of a United States' sailor was barred from so-called respectable places, and the United States government itself treated the American sailor more like a ward than a free and responsible person, extended to those modern vikings the right hand of fellowship, and treated them as individuals with the inalienable right to life, liberty, and the pursuit of happiness, even as other citizens.

(Rev.) EMANUEL A. LE MOINE.

Washington, D. C.

Parish Letter

TO THE EDITOR: Almost two years ago we began to issue a weekly mimeographed parish letter which we mail to all our parishioners every Thursday morning. We use the partly printed parish paper; cover the inside two pages with an outline of the Order of Services for the next Sunday, and with a column titled "Parish Notes." We enclose a copy of "Forward—Day by Day" each time that splendid booklet comes off the press, and as well, we include various leaflets issued by Forward in Service, the National Council, etc.

We have been mailing this letter each week to all our men in uniform, and some of their comments have made us feel that it serves a real purpose in their lives. One man recently told us, upon his return from Sicily, that he always knew when mail call time came that he would have some mail—for, no matter whether he received anything in addition, the parish letter always greeted him. He said he enjoyed the contents, but that it was equally important for a man to know he was remembered frequently, and that these parish letters symbolized that fact.

His comments, and several others, have made me wonder if there might not be other Christian men and women, not now receiving such literature, who would be helped by it. Perhaps men and women from small missions, where the office equipment, supplies, and mechanical talent is not available—perhaps men and women from such small missions might like to receive our letter and literature. We would like to volunteer to send our weekly letter to all such, and will, if their parish clergy and friends will supply us with their names and full addresses; also if they will keep us posted on changes of addresses.

We will send this free of charge, if necessary. We are a mission parish in the

diocese of Erie, and haven't too much financial status. We will undertake this as a part of our ministry to the whole state of Christ Church. If other mission clergy can send us \$2 per name per year, this will cover the postage, which is a big item in such an undertaking. If, in given cases, this is not possible, we will endeavor to send it any way.

(Rev.) HENRY H. WIESBAUER.

513 West 31st Street, Erie, Pa.

Anglican Bishops' Palaces

TO THE EDITOR: The brief note in your issue of April 23d "Anglican Bishops Expected to Hand Over Palaces" might well be expanded and made more accurate (because more nearly complete) by calling attention to the fact that the lead in this direction was given by the Archbishop of York. Sometime in the year 1943 English news papers, specifically, the Manchester *Guardian* and the London *Times*, stated that the two problems of large salaries and bishops' palaces had been tackled directly by the Archbishop of York, who had turned over the property and endowments of the See of York to the Ecclesiastical Commissioners who, will give him one-half his salary (£4500 instead of £9000) with an allowance of not more than £800 for diocesan expenses. The Archbishop's residence, it was said in the same accounts, is to be modernized as soon as possible and divided into two parts, one of which will be the Archbishop's residence while the other will be a clergy house or house of retreat or serve some other purpose.

This was, I think, a full year ago. At any rate, if now "the Archbishop of Canterbury, and many Anglican bishops are expected to request the Ecclesiastical Commissioners to take over their palaces and "income." They are following the lead of Archbishop Garbett

ALFRED H. SWEET.

Washington, Pa.

Reprints Wanted

TO THE EDITOR: If any reader has reprints, which he no longer needs, of Canon Bell's article, "Before the Mer March Home" (January *Harpers*), I shall be happy to purchase up to 35 at the price Harper and Bros. quote (2 cts. each), for the purpose of doing precisely what the author recommends: sending these to men and women in the armed forces, for comments, suggestions, and criticisms. The publishers tell me that they no longer have these in stock.

(Rev.) F. C. LIGHTBOURN.

Rumford, Me.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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ST. BARNABAS, FIRST SUNDAY AFTER TRINITY

WAR SERVICE

INVASION DAY

The Church's Role

Invasion Day found the Church prepared to offer her ministry for victory and peace through the foresight of the President. Bishop and other Church leaders in planning religious observances and announcing them in advance.

Bishop Tucker, who is president of the Federal Council of Churches as well as presiding Bishop, sent the following message to the Christians of occupied Europe: "To all our fellow Christians in the occupied countries of Europe we send this

day a message of confidence and hope. As the vanguard of our armies lands upon your shores and the forces of liberation begin their forward march, we in America are united in prayer for the victory that shall bring you freedom. In churches all over the land men and women and children are gathering in their tens of thousands in an outpouring of supplication that God Almighty may use us and all we have to bring to pass according to His will the triumph of justice, mercy, and righteousness.

"We summon you to join with us in constant prayer. United in purpose, let us pray not only for that victory in the field

which with all our hearts we believe to be the victory of the right, but with equal ardor let us pray that in the future years of liberty we may show our gratitude to God for an opportunity so measureless by building to His glory a new world order worthy of His name."

In response to a request from THE LIVING CHURCH, Bishop Manning of New York sent the following statement:

"The great invasion is now taking place. This is a time for our whole nation to lift up its soul in prayer to God. We know that there has been much wrong doing in the past in which all nations have shared, but this war is a crusade for the overthrow of militant evil and for the liberation of the cruelly enslaved. The Church must give its full spiritual support to the men at the front and to the people at home. Everywhere our clergy and people must gather constantly at the altar. In our churches, in our homes, and at our work we must pray unceasingly that God will uphold and bless those who are giving themselves for us and for their fellowmen and that He will give them speedy victory for the sake of all mankind."

Bishop Hart of Pennsylvania, in commenting on the Invasion, emphasized the pressing responsibilities of the home front: "The invasion is a call for us all to work harder and pray more earnestly. Now is the time for all churches to make sure that they are in close touch with their servicemen and their families. A message received today from a division chaplain states, 'Our clergy are not keeping in touch with their men and women in the service. Some do, but in . . . Division only a few Episcopalians ever hear from their home parishes. Be sure to notify clergy in the vicinity of general hospitals of any returned wounded.'"

Bishop Ivins of Milwaukee, having called the clergy and people of his diocese to Invasion Day prayers, made the following statement when the day arrived: "Confident that our cause is the cause of God's righteousness, we send forth these young men as the world has always sent forth its protectors to battle against oppression and crime—with fervent prayer for their welfare, but even more earnest prayer for their successful completion of the grim task in hand. During these days of anxiety and struggle, I hope that no one here at home will lack the opportunity to join in the Holy Sacrifice daily in union with our brave chaplains and men on the battle lines. May they constantly be remembered at our altars, and may God have them in His keeping and comfort and sustain their families."

President's Prayer

This is the invasion prayer which President Roosevelt wrote while Allied troops were landing on the coast of France and which he read to the nation by radio on the evening of June 6th:

ALMIGHTY God: Our sons, pride of our nation, this day have set upon a mighty endeavor, a struggle to preserve our republic, our religion, and our civilization, and to set free a suffering humanity.

Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness to their faith.

They will need Thy blessing. Their road will be long and hard. The enemy is strong. He may hurl back our forces. Success may not come with rushing speed, but we shall return again and again; and we know that by Thy grace, and by the righteousness of our cause, our sons will triumph.

They will be sore tried, by night and day, without rest—till the victory is won. The darkness will be rent by noise and flame. Men's souls will be shaken with the violence of war.

These are men lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and good will among all Thy people. They yearn but for the end of battle, for their return to the haven of home.

Some will never return. Embrace these, Father, and receive them, Thy heroic servants, into Thy kingdom.

And for us at home—fathers, mothers, children, wives, sisters, and brothers of brave men overseas, whose thoughts and prayers are ever with them—help us, Almighty God, to rededicate ourselves in renewed faith in

Thee in this hour of great sacrifice.

Many people have urged that I call the nation into a single day of special prayer. But because the road is long and the desire is great, I ask that our people devote themselves in continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips, invoking Thy help to our efforts.

Give us strength, too—strength in our daily tasks, to redouble the contributions we make in the physical and material support of our armed forces.

And let our hearts be stout, to wait out the long travail, to bear sorrows that may come, to impart our courage unto our sons wheresoever they may be.

And, O Lord, give us faith. Give us faith in Thee; faith in our sons, faith in each other; faith in our united crusade. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment—let not these deter us in our unconquerable purpose.

With Thy blessing, we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogances. Lead us to the saving of our country, and with our sister nations into a world unity that will spell a sure peace—a peace invulnerable to the schemings of unworthy men. And a peace that will let all men live in freedom, reaping the just rewards of their honest toil.

Thy will be done, Almighty God. Amen.

EPISCOPATE

Consecration of Bishop Haines

The Very Rev. Elwood Lindsay Haines, former dean of Christ Church Cathedral, Louisville, Ky., became the fifth Bishop of the diocese of Iowa on May 31st, when he was consecrated at Trinity Cathedral, Davenport, with the Presiding Bishop officiating, and Bishops Carpenter of Alabama and Jackson of Louisiana as co-consecrators.

The service was attended by deputations from all the parishes of the diocese, clerical and lay deputies to the diocesan convention, and a large congregation, many more people than could gain access to the cathedral. A public address system made it possible for the overflow congregation to hear the service on the cathedral lawn, where chairs were placed. Thousands of other listeners heard a two-hour running description account of the consecration broadcast by the Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, over radio station WOC.

The Bishop-elect was presented for consecration by Bishop Klingman of Kentucky and Bishop Brinker of Nebraska. Bishop Brinker also served as Litanist. Bishop Creighton of Michigan served as Gospeler and Bishop Conkling of Chicago read the Epistle. The consent of the House of Bishops was read by Bishop Atwill of North Dakota. Evidences of election were read by Charles H. Wilson, Davenport, chancellor of the diocese, and the evidences of ordination by the Rev. James H. Dew-Brittain, rector of St. James' Church, Independence, and secretary of the diocese, while the consents of the standing committees were read by W. Parmele Peterson, Davenport, secretary of the diocesan standing committee.

Attending presbyters were the Rev. Harold Weaver of Kentucky, and the Rev. Frederic G. Williams, rector of Grace Church, Clinton, and president of the standing committee of the diocese.

SERMON

Stressing the responsibility of the laity for the maintenance and development of the Church, Bishop Keeler of Minnesota in his sermon, warned of the dangers of "Sacerdotalism" which, he said must be combatted. "There are two ways to do this," he said. "One is by belittling the office of the clergy, the other is by magnifying the office of the laity. The latter, of course, is the true method.

"The particular genius of our branch of the Church of Christ lies in the balance and proportion of power as between the clerical and lay orders. Anyone who knows the Prayer Book is struck by the rubrical directions which so constantly guarantee the rights of the laity in corporate worship.

"He is a wise bishop and one who best serves the spiritual needs of his people who insists that the clergy and laity alike are bound by the legitimate use of the Book of Common Prayer.

"Anyone familiar with the constitution and canons of the Church will appreciate

the great power given the laity in its ordinances. In fact, nothing can happen in this Church of ours without the consent of the laity."

Addressing Iowa laypeople particularly, Bishop Keeler pointed out specific things "in which your new bishop will especially need help—things in which the laity have a decisive part to play." These included efforts to remedy the "alarming shortage of clergy in the Church" and interest of the laity in the training of men for the ministry. Also "we can increase the number of men in the ministry, their efficien-

lay, wrestle with some of the problem before the Church. Demands upon the episcopate are, from day to day, more urgent and exacting. So I plead for him who is to be your bishop. Do not expect of demand too much. Do not be so stupid as to complain that he is overlooking diocesan claims if sometimes he recognizes and owns those larger claims that lie beyond them. With jurisdiction in Iowa he nevertheless consecrated a bishop in the Church of God, and no diocese has a corner on it. Do not suppose that because he is not always on the road, but rather



THE BISHOP-ELECT AND HIS CONSECRATORS: Bishops Tucker, Carpenter, and Jackson greet Dr. Haines.

cy and standards of living, when we make their salaries more commensurate with those the clergy would have were they to choose other professional or business careers."

Touching on the financial situation, Bishop Keeler emphasized that "the per capita giving to the Church is considerably lower in Iowa than in the Church as a whole," while the per capita income of families in Iowa is considerably above that of the national average. There has been a gain in communicant strength, without a corresponding gain in giving. Also there has been a considerable drop in the number of Church school teachers and pupils, and the apparent salary scale is lower than in years past. Since 1910, the Bishop said, Iowa has shown a decrease of 34 congregational units; the rural areas have not received a continuing pastoral ministry; and "Rural society needs salvation in terms of those values that have special significance for rural welfare and development."

In conclusion, Bishop Keeler emphasized the need for "a well-developed strategy, as our leaders, both clerical and

sometimes in his study, waiting there for light from books, from men, and most of all from the Holy Ghost, he is not doing episcopal work. In an age which waits most of all, I think, for the man of courage and the man of vision, you must at least give him time to brace the one and purge the other."

The procession was made up of four divisions, the first composed of lay representatives of diocesan institutions and organizations, the second, visiting clergy and clergy of the diocese of Iowa; the third of visiting bishops; the fourth the master of ceremonies, attending presbyters, the Bishop-elect, presenting bishops, co-consecrators and the Presiding Bishop.

A luncheon for the newly consecrated Bishop was held in the Hotel Blackhawk after the service. Speakers were, for the laity, Horace Van Metre, Waterloo; the Rev. F. G. Williams, Clinton, for the clergy; Bishop Klingman, Bishop Tucker, and Bishop Haines.

Commenting on the new Bishop, the Davenport *Daily Times* said editorially: "The consecration of the Rev. Elwood L. Haines as the fifth Bishop of the Episcopal

ese of Iowa marks the beginning of another chapter in the history of the Episcopal Church in this state.

The development of the diocese since consecration of Trinity Cathedral in 1901 has been impressive. The culture no less than the spiritual life of the state has been enriched by the growth of this commission and the educational and other institutions supported by it.

Davenport has shared most abundantly the benefits flowing from these institutions, notably St. Katherine's School and St. Luke's Hospital.

Bishop Haines follows in the footsteps of men whose memories form one of our oldest heritages. The consecration today recalls the saintly Bishop Morrison, the beloved Dean Marmaduke Hare.

In consequence of the untiring efforts of the late Rt. Rev. Harry Longley, the Bishop will find the affairs of the diocese in the excellent order which distinguished his administration.

Davenport joins the diocese in welcoming to this city and state Bishop Haines and his family, confident that their contribution to every phrase of community life will be enriched by their activities and influence."

Bishop Haines received many gifts from individuals and organizations. Among them were: A bishop's chair, from Mrs. George Cowan of Louisville; pectoral cross, from men of Iowa; episcopal ring, clergy of Iowa; episcopal vestments, congregation of Christ Church Cathedral, Louisville;vestment case, clergy of Kentucky; silver service, former parish of Christ Church, Wendale, Ohio; bishop's cross, Bishop Stevens of Los Angeles; book of Bishop's services, Bishop Carpenter and Trinity Church, Bethlehem (a former parish of Bishop Haines); suitcase, altar guild of Christ Church Cathedral, Louisville, and a picture from the Cathedral staff.

FIRST CONVENTION ADDRESS

The annual convention of the diocese of Iowa met on the evening of the same day, and Bishop Haines had the opportunity to make his first public address to his people. The Bishop and Mrs. Haines held an open house after the close of the convention.

In his address Bishop Haines stressed the "unprecedented opportunity" lying before the Church in Iowa. "Iowa has been described to me by good authority," he said, "as one of the most promising fields in the whole Church. Educationally Iowa leads the land. It has ample means to invest in the support of the Church. It has a sound, stable, God-fearing population. It has rich human resources as yet untapped by the Church. The Episcopal Church here has much to give, not only towards the spiritual integrity of Iowa, but to the onward movement of the Christian Gospel everywhere."

Bishop Haines warned that a diocese is not a unit of the whole Church. "It is not so naturally easy for a diocese, like a state or a parish, or a person, to become self-contained and thus shrivel from lack of relationship, from too much inbreeding and self-engrossment. A diocese, to save its life, must lose itself in absorption in the Church's national and world task. Its

local vision will become more clear when it obeys the far vision. It is my earnest hope that the diocese will be missionary, not only, as it so largely is, in its inner nature, but in its conviction and practice with reference to the General Church Program. . . . I shall be greatly disappointed if Iowa does not meet its quota this year, through the earnest effort of every congregation."

Bishop Haines was born in Philadelphia, March 12, 1893. He served as a missionary in Liberia from 1920 to 1924, and was with the U. S. Army of Occupation in the first World War. He was, until his election, a member of the National Council, and has served on many diocesan committees and commissions, as well as attending General Conventions as a clerical deputy. Bishop Haines is the author of a number of books, including the well-known *Poems of the African Trail*. He is married and has three children.

MISSIONS

Fellowship of Overseas

Missionaries Organized

A number of active and retired missionaries in and near New York City have organized "The Fellowship of Overseas Missionaries of the Episcopal Church in the U.S.A." President is the Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, and secretary-treasurer, Mrs. John Wilson Wood. The Fellowship is anxious to get in touch with all persons who have formerly served in any of the overseas dioceses, either under appointment or employed in the field.

Objects of the Fellowship include prayer for missions, promotion of missionary interest and support, clearing of news of mission workers, and mutual friendship among active and retired missionaries.

RACE RELATIONS

Rev. Dr. Johnson Appointed By Mayor LaGuardia

The Rev. John H. Johnson, D.D., rector of St. Martin's, one of the largest Negro congregations in New York City, has been appointed by Mayor LaGuardia to serve on a committee of 19 officials and private citizens "to promote understanding and mutual respect among all the racial and religious groups in New York City."

ROMAN CATHOLICS

Annual Statistics

An increase of 474,454 in the Roman Catholic population of the United States, Alaska, and the Hawaiian Islands is recorded in the *Official Catholic Directory* for 1944. The total number of Roman Catholics in this area is 23,419,701, and the number of converts in 1943-44 is listed as 90,822, a gain of 3,917 over the preceding year and more than double the number that entered the Roman Catholic Church in 1933. The archdioceses of Chicago,

Boston, and New York each have Roman Catholic populations in excess of 1,000,000. There are 37,749 clergymen in the Roman Church, the largest number ever recorded in its history in America.

THE PEACE

Study Conference to Face Specific International Issues

Concrete problems resulting from the international situation will be faced by official representatives of the non-Roman churches of the United States at a national study conference called by the Commission on a Just and Durable Peace of the Federal Council of Churches tentatively for January 16 to 19, 1945, at a place yet to be selected.

Patterned after the study conference held in Delaware, Ohio, in March, 1942, the national meeting of non-Roman leaders is expected to consider specific international issues, in contrast to the earlier conference which spoke in terms of broad guiding principles. One of the main functions of the study conference is to prepare the American people for postwar international collaboration.

The Commission on a Just and Durable Peace will name a committee to arrange the three-day conference which will be attended by official delegates of denominational bodies and allied religious organizations, including state and city councils of churches. It was indicated the conference may be even more widely representative than was the Delaware meeting in 1942, which was attended by 377 delegates, although as yet invitations have been issued only to groups within the United States who sent delegates last time.

Aim of the study conference was officially described as "to clarify the mind of the Protestant Churches in the United States regarding the moral, political, and economic foundations of an enduring peace."

The announcement further stated: "It is expected that the study conference will review the developments in the international situation with a view to determining the future course of the Church forces in bringing the maximum influence to bear for a just and durable peace based on spiritual principles. In this effort it probably will examine the Commission's proposals of concrete and detailed actions in the future to assure a course in complete accord with the thought of a widely representative group of Protestant leaders."

"Peace Pattern" Endorsed By British Council

General agreement with the principles of the American "Pattern for Peace," issued last October by 146 Protestant, Catholic, and Jewish leaders, is expressed in a statement received from the executive committee of the British Council of Christians and Jews.

Calling on members of the three faiths in Great Britain to support the Pattern for Peace program, the council declares that "it is the duty of religious people to pray

and work for peace and for the reconciliation of enemies, for the abolition of war and all the evils it involves, and for a new era of confidence and constructive service.

"The reestablishment of moral law, of respect for the rights of the person, especially those of the poor, the weak, and the backward, and of responsibility toward the whole community, must be first charges on the energies of all right-thinking men and women," the statement asserts. "Church and synagogue have the duty not only to exhort men in this sense but also to infuse with their spirit those agencies, diplomatic, political, economic, social, and benevolent, through which a happier world order will be established."

The British Council was established in 1942 to study problems of tolerance and reconstruction, with the Archbishop of Canterbury, the late Cardinal Hinsley, the Moderator of the Free Church Federal Council, the Moderator of the Church of Scotland, and the Chief Rabbi, as its presidents.

Initial signatories to the "Pattern of Peace" for the three faiths were the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church and president of the Federal Council of Churches; the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the administrative board of the National Catholic Welfare Conference; and Dr. Israel Goldstein, president of the Synagogue Council of America.

The seven principles of the identical statement expressed agreement on the moral law; the rights of individuals, minorities, and colonial peoples; the necessity for international organization, the requirement of economic coöperation and the need for social justice and harmony at home.

According to a letter to the American signatories from Dr. Henry Carter of the Methodist Church, chairman of the British Council's executive committee, a research group to study the application of these principles to British conditions is being arranged.

Statement on Germany

Signed by Religious Leaders

On May 31st nine prominent religious leaders signed a statement on the peace settlement in Europe with special reference to Germany, to be published in *Post War World*, bi-monthly bulletin of the Commission on a Just and Durable Peace. The statement was signed by the group called together by the Commission on a Just and Durable Peace, after weeks of study, and those signing are solely and individually responsible for it.

Their leader is Dr. John C. Bennett, professor of Christian Theology and Ethics at the Union Theological Seminary, and the others in the group are Dr. R. H. Edwin Espy, executive secretary, Student Division, National Council, YMCA; Dr. Harry Emerson Fosdick, minister, Riverside Church; Prof. William Ernest Hocking of Harvard University; Dr. Rufus Jones, professor emeritus of philosophy, Haverford College; Dr. William Allen Neilson, president emeritus, Smith

College; Dr. Reinhold Niebuhr, professor of Applied Christianity, Union Theological Seminary; Dr. O. Frederick Nolde, dean of the graduate school, Lutheran Theological Seminary, Mt. Airy, Pa.; Dr. Henry Pitney Van Dusen, president-elect, Union Theological Seminary; and Dr. Arnold Wolfers, professor of International Relations, Yale University.

The statement follows:

"It is a special responsibility of the Christian Church in the United States to prepare the minds of the people of the nation for right relations with the German people after the war. One of the guiding principles that has controlled the thought of the American Churches so far is 'that it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation.' (Statement of Guiding Christian Principles, No. 3, adopted by the Protestant Conference at Delaware, Ohio, in March, 1942.) The Churches have a special reason to know that there are many Germans whom Hitler does not represent, for the resistance of German Christians, both Protestant and Catholic, is well known to them. As the Archbishop of Canterbury has recently said, 'Church leaders in Germany have shown noble courage in upholding principles by which German conduct in Poland or Czechoslovakia or elsewhere is evidently condemned, and we honor them for their fearless witness.' The Church also knows from its teaching that, however one-sided may be the responsibility for the events which led directly to this war and for the horrors that have accompanied it, all nations share responsibility for the deeper evils of which they are symptoms. The sense of common guilt that Christians must feel when they contemplate the total crisis of our times will alone make possible reconciliation with the German people in the future. The Church should recognize the need for discipline in the peace in the interest of justice, but it should not despair of the people of any nation.

"One necessary condition for world peace is a united policy with respect to Europe. If Europe is divided into independent spheres of influence without a significant agreement between the United States, Britain, and Russia, in the framework of a world organization, it will once again be the battleground, first in political struggles for power, and then in war. A hopeful policy for Europe as a whole must include a plan that is designed to restore the people of Germany to health and sanity. The test of any policy for Germany must be: will this policy prepare the German people for a constructive part in European life 10 years from now or will its chief effect be to keep Germany a center of infection at the heart of Europe? It would be politically easy at first to reduce Germans to a state of virtual imprisonment, but it would be impossible to keep the prison doors shut for long. This proved to be impossible after the last war. Such a policy of mere repression would assure a spirit of resentment to the point of madness within Germany, and sooner or later an abnormal people would be let loose upon the

world. Since the peace of the world depends upon the peace of Europe, and since the peace of Europe requires a constructive solution of the German problem, we urge upon the governments of the United Nations that their policy in regard to Germany be based upon the following principles:

"1. *The discipline of Germany because of the crimes she has committed should not be controlled by a spirit of vindictiveness but by concern for European recovery and peace.*

"The defeat of Germany will in itself be a severe punishment. It will come after the destruction of many of her cities, after overwhelming losses in men and in national wealth. It will bring national humiliation. It will be followed by enforced disarmament immediately. Germany should restore stolen property as far as this is possible, and she should aid in rebuilding what she has destroyed. But neither the economic stability of Europe as a whole nor the preparation of the people of Germany for freedom and peace would be served by extracting reparation from her over a long period.

"The punishment of those most responsible for such acts of terror as the mass slaughter of the people in conquered countries, and the systematic extermination of the Jews in Europe, is an elementary demand of justice. Indeed, crime have been committed for which no conceivable punishment seems adequate; but such punishment should be limited to those whose responsibility is central and not extend to the soldiers who were implicated, because they carried out orders. Some form of temporary segregation might be devised for those who were mere instruments in crime. For the United Nations to engage in a long continued program of cold-blooded mass executions would debase the world.

"2. *The dismemberment of Germany into separate states should not be imposed upon the Germans.*

"The enforced division of Germany would heighten German nationalism, and it would probably lead to the development of the fiercest irredentism that has ever afflicted Europe. The dismemberment of Germany into independent states, unless provision were made for economic unity, would strangle the economic life of the Germans and impair the prosperity of Europe. A political division of Germany which is widely supported by Germans themselves and which preserves economic unity would not be open to the same objections if it were part of a larger federation of European states.

"3. *Our policy in dealing with Germany should be calculated to strengthen the forces inside Germany which are committed to freedom and international coöperation.*

"There are millions of Germans who have not been deeply corrupted by Nazism. In the churches, among the workers, and among liberals who have resisted Hitler 'the other Germany' lives. It will be necessary to remove from power the leaders of National Socialism together with their accomplices among the industrialists, the military class, and the reactionary landowners. But the cleansing of

many—both its public life, and its soul
om the poison of National Socialism
be primarily the work of Germans.
While corrective and precautionary
ures are taken to end the menace of
ism and militarism in Germany, ef-
should be made to enable the people
Germany to find for themselves the
ssary economic conditions for a good

rn the Atlantic Charter it is said that
two nations represented 'will endea-
with due respect for their existing
gations, to further the enjoyment by
states, great or small, victor or van-
quished, of access, on equal terms, to the
eand to the raw materials of the
ad which are needed for their economic
perity.' This promise to vanquished as
as victors still stands. Those respon-
for the policy of the United Nations
ld hold to it. An impoverished Ger-
y will continue to be a menace to the
ee of the world. Some method must be
ad to prevent German rearmament
out depriving Germany of her indus-
try. The permanent destruction of Ger-
industry would not only impoverish
many but also lower the European
dard of living."

CONFERENCES

Summer Programs Planned

Throughout the Country

otices of summer conferences are
ing in from every direction this month.
The first young people's conference on
this is to be held at Pelican Lake, N. D.,
summer school proper lasting from
June 12th to July 21st. After that a
conference at St. Elizabeth's Camp there
for younger girls will be held from June
15th to June 29th, and directed by Miss
Sweet. A camp for boys under the
direction of the Rev. Homer Harrington
primarily for the boys of St. Paul's
Church in Grand Forks is planned to
close the close of St. Elizabeth's Camp.
The Racine Conference is meeting for
the 26th year at the DeKoven Foundation,
Racine, Wis. The summer school will
be divided into two sessions. The
conference for all persons beyond high
school age will open with supper June
18th and close after lunch June 24th. The
school conference will meet at supper
6 o'clock June 26th and remain until
breakfast July 1st. Instruction is
provided in three classes which everyone
ends, on "The Christian Man," "The
Christian Family," and "The Christian
Community." Both groups will have the
same faculty and follow the same theme
study, which is "The Christian Fellow-
ship." There are facilities for swimming,
tennis, volley ball, basketball, and badmin-
ton. Additional information may be ob-
tained from Mrs. H. C. Bush, 308 N.
Oakwood Ave., Oconomowoc, Wis.

In spite of problems of transportation
and other difficulties, the missionary dis-
trict of Eastern Oregon plans to hold its
annual adult conference June 14th and
15th, at the Ascension School site, Cove,
Idaho, with the Rev. Elmer Christie of
Seattle as the leader in the discussions,

which will center on the theme, "Christian
Fellowship." Convocation will follow
from June 16th to 18th, and the summer
school for children from 11 to 15 years
old will be held from June 21st to July
1st. The theme for the summer school is
to be "The Keys of the Kingdom."

The diocese of Vermont has planned its
third annual adult religious and music
conference to take place from June 18th
through June 23d. The Rev. Charles S.
Martin is the director, and the Rev. Harry
H. Jones is dean of studies. The music
will be in the charge of David MacKay
Williams, organist and choirmaster of
St. Bartholomew's Church, New York
City. Two music courses, including one on
the new Hymnal, a course on the Bible
and Today, a course for the clergy on
rural work, a course for laymen on inter-
pretation of doctrine, and numerous other
courses will be offered. The conference
will be held as usual on the grounds of
the Rock Point School for Girls, and the
cost will be \$7. Further information can
be obtained from the Rev. Charles S.
Martin, St. Paul's Church, Burlington,
Vt.

VALLEY FORGE

The Valley Forge Conference for
Young People, aged 14 to 28, will meet
for its tenth year at the Valley Forge
Military Academy, located at Wayne, Pa.
It opens with supper on June 25th and
closes with breakfast on July 1st, and
the total cost is \$17. The Rev. Gordon B.
Wadhams will be dean. Twenty courses on
a wide range of subjects will be offered.
Swimming, tennis, and baseball will be
available for the members.

Western New York state is rich in op-
portunities. The Alfred Conference for
young people from 14 to 17 years old,
sponsored by the dioceses of Rochester and
Western New York, will be held at Alfred
University, Alfred, N. Y., June 25th to
July 1st. The cost will be \$18.50, and its
dean is the Rev. Frank S. Patterson.
The Holiday House at Conesus Lake,
near Geneseo, N. Y., is under the auspices
of the Girls' Friendly Societies of those
two dioceses and will be open from June
28th to August 23d. This costs \$12.50 for
members and \$15 per week for non-
member girls. Camp Davenport Phelps in
the Bristol Hills near Canandaigua,
N. Y., is for acolytes 8 to 14 years of age
and is sponsored by the diocese of Roch-
ester. It will run from August 13th to
the 19th, and the director is the Rev.
Howard H. Hassinger. The Finger Lakes
Conference, sponsored by the dioceses of
Albany, Central New York, Rochester,
and Western New York, is for adults and
will be held at Pleasant Point Club, New
Haven, N. Y. The theme is "The Church
and the Family." The conference lasts
from June 26th to July 7th, and the cost
is \$29.

Fifteen hundred young people of the
United States and Canada will attend the
Christian Youth Conference of North
America at Lakeside-on-Erie, Ohio, June
27th to July 2d as delegates from the 75
agencies which comprise the United Chris-
tian Youth Movement. Nationally-known
leaders of youth who will speak include
Miss Katharine Lenroot, chief of the

Children's Bureau, Washington; Dr.
Henry Smith Leiper, World Council of
Churches; Dr. Roswell Barnes, Federal
Council of Churches; Dr. Channing
Tobias, national secretary of the YMCA;
the Rev. Ivan M. Gould, Service Men's
Christian League, and Dr. Roy A. Burk-
hart of the First Community Church,
Columbus, Ohio. The delegates will "face
the Christian task of bridging human
rifts" under the conference theme of "Our
Healing Ministry," said the Rev. Isaac K.
Beckes, director of the movement.

St. Martin's Work Camp, Ethete,
Wyo., is a camp where you can "earn
while you learn while you play" from July
16th to August 12th. A faculty of college
trained instructors will offer interesting
courses in Western Economics, Religion,
Rural Life, Youth's Place in the Church,
Comparative Farming, Prayer, Handi-
crafts and Hobbies, and Recreation Lead-
ership. There will be weekend pack trips,
fishing, parties, old fashioned western
dances, organized games, and many other
opportunities for individual or group re-
creation. This camp, where war-essential
farm work will be done at standard rates
of pay, is sponsored and directed by the
Church in Wyoming and endorsed and
supervised by the U. S. Department of
Agriculture, Harriet Orth, St. Martin's
Work Camp, Ethete, Wyo., is the di-
rector.

The vacation season at Shrine Mont
in the Virginia Alleghenies has opened,
to continue through October. From all parts
of the Church, clergy and laymen with
their families come to this beautiful spot.
For over 15 years the annual Clergy
Seminars have been a high point in the
vacation season. To be held from July
17th to 28th, this year's Seminar has a
faculty headed by the Presiding Bishop,
who will give several lectures on
"Through World Evangelism to World
Fellowship in Christ." Bishop Walker of
Atlanta and the Rev. Gerald F. Burrill,
associate secretary of the Forward Move-
ment, will each give a ten lecture course
on the themes, "Faith," and "Christian
Fellowship." The Rev. William C. Rob-
erts of Maryland will deliver a ten lec-
ture course on "Current Issues in Theo-
logy." The director of Shrine Mont is
the Rev. Dr. Edmund L. Woodward of
Orkney Springs, Va.

Latin American Meetings

On May 29th Bishop Salinas of Mexico
and the Very Rev. J. F. Gomez, dean of
the Cathedral of San Jose de Gracia,
Mexico City, flew to Havana, Cuba,
to attend two conferences, one for the re-
vision of the Spanish version of the Book
of Common Prayer, and the other, on
religious education, to develop materials in
Spanish for the Church schools in Latin
America.

These conferences, attended by bishops
and delegates from Cuba, Porto Rico, and
Mexico, are being held from June 1st
through June 15th. The Rev. Vernon Mc-
Master, S.T.D., of the Division of Chris-
tian Education of the National Council is
also to attend the religious education con-
ference.

GERMANY

The Strength of the Church

According to authoritative information reaching Swiss circles and reported by the International Christian Press and Information Service, the Christian Church in Germany, formerly considered an antiquated institution, has gained new prestige because it has proved strong enough to carry on its work in spite of almost insurmountable obstacles and suppressions. Three-fourths of Germany's pastors have been mobilized for military service, and many have been killed in battle. The theological faculties are virtually empty, and the problem of providing parish leadership has become increasingly acute. Many clergymen have been forbidden to travel or to preach; many others are imprisoned. Religious instruction in schools have been curtailed. Publication of religious books is forbidden, as well as the sending of religious literature to soldiers at the front. A vast amount of Church property has been confiscated for war purposes.

Effective Church membership is probably stronger than it was ten years ago, however. Persecution has developed a strong solidarity among Church members, many of whom are taking over responsibility where there is lack of pastors, and it has strengthened the spirit of consecration on the part of Church leaders. Large groups of Germans are discovering the emptiness of the official Nazi ideology, and even Nazi party members are seeking in religion something more satisfying. Church attendance is increasing, and thousands are taking part in special meetings dealing with fundamental problems in which religion has a vital role. Evangelization campaigns in industrial cities are bringing new contacts with workers and with young people, particularly army men of all ranks.

Among the Protestant Churches, the upheavals of war have developed a greater unity.

There is a readiness in religious circles to recognize German war guilt, but, while aware of the nation's responsibility, Christians in Germany are convinced that other nations by sins of omission and commission also contributed to the creation of international chaos. Because of a deep-rooted fear of communism and Pan-Slavism, there is widespread disappointment in Christian circles that the Western Powers have not come forward with radical proposals concerning the solution of European social and international problems. The impression created by the bombing of German cities is that the Allies also use totalitarian methods of warfare. Responsible Christians, however, raise their voice against hatred and embitterment on this score. The bombings have brought more and more evacuees into an orbit of intimate Church influence. A united Church movement has been organized to give spiritual and material assistance to the distressed, and religious instruction is given regularly to evacuated children.

The Trinity Season

By EDNA G. ROBINS

WE HAVE waved our palm branches and shouted hosannas as our Lord made His entry into Jerusalem; we have stood by the cross with the heart-broken disciples watching the Hope of the world die in the company of malefactors; we have walked through the garden of the resurrection and heard the words of the angel and met the risen Lord. Now Jesus has ascended and has sent us the Comforter to be our guide and defender. The alleluias have died away. The excitement that accompanies us through those great festivals of the Christian year has subsided. The long Trinity season stretches ahead of us with only an occasional saint's day to vary its seeming monotony. We begin to forget the resolutions we made as we knelt beside the Cross on Good Friday. The joy that we felt as the good news of the resurrection uplifted our hearts and thrilled us through afresh has faded in the press of common daily duties. The glory seems to have departed. We realize that we have gradually slipped back into the old routine and that our religious life is no longer of pressing importance to us.

It is hard, when life is so crowded with duties that must be attended to, to arrange for long periods of prayer and meditation. But perhaps the important thing is not so much the amount of time that we give to our devotions as the sharpness of our concentration. If we are determined that this year we will not sink back into the indifference, the lukewarm efforts of "summer religion," we need not be hindered in our progress by lack of time for our devotions.

Friday has been set apart by the Church as a day of abstinence. This helps to impress upon us the fact that this day calls for special observance, for special devotion. No matter how busy we are, there is no one of us who cannot add to Friday morning prayers one minute for contemplation of the crucifix. One minute will be enough to remind us of Good Friday, to humble us with the remembrance of our disloyalties, to recall to us the price of our redemption. For we have become so used to having a crucifix constantly before us, that we often no longer see it. We must definitely take time to look at it, not against the background of our study walls, surrounded by the familiar objects that cater to our comfort and our happiness; not even against the background of Jerusalem and its unhappy, misguided, quarrelsome populace. We must look at it as it stands against the background of the coursing centuries, a grim and silent reminder of the sinfulness of men.

If there is time during the day for devotions, we might well cultivate the

practice of saying the Stations of the Cross. This devotion has been so neglected by our branch of the Church that many of our communicants are unfortunately not familiar with it at all. But the prayers and meditations are now included in many manuals of devotion and they are also available in separate pamphlet form. We may say the Stations at home or wherever we may happen to be. As, in this devotion, we follow our Saviour to Calvary and wait beside the Cross until He has yielded up His Spirit, and His sacred Body is taken down to be laid in the tomb, we will to use, at times, our own personal prayers, to express in our own words our sorrow, our penitence, and our love. If we can spend some time each Friday on this devotion we will find ourselves dwelling more and more under the shadow of the Cross, under the outstretched hands of our Redeemer, and our religion—all of our life; in fact, will have a new direction, a new purpose, a new seriousness.

If it is important on Friday to meditate on the crucifixion, it is no less important to remember that on Sunday we may know the joy of meeting the risen Lord. How often we rise on Sunday morning feeling dull and irritable and rush off to early service unprepared for the gifts of grace that await us. We may have added a few extra prayers to our usual Sunday devotions; we have no doubt made a brief self-examination. But if we are to know true joy in our Sunday communions, we will keep on Saturday some semblance of the vigil that Mary Magdalene and the other women kept on the eve of the resurrection. They stayed near the tomb, waiting with much heart-searching sorrow until the Sabbath was ended that they might anoint the Lord's body and perform the last services for him whom they had loved so deeply. With no hint of their disappointment, for we know that our Lord liveth, but with sorrow for our sins that daily wound Him afresh, we may stay in our hearts close to that garden tomb no matter what duties claim our attention. As we linger there, we will be filled with a glad expectancy, knowing that to us, too, the Lord will appear, that He will call us by name to come and receive His risen Life.

So we will go forth on Sunday morning gladly, with recollected spirits, our hearts prepared, as was the garden, to receive the precious Body of our Lord. It will not matter whether it be the sixth Sunday after Trinity or the twentieth; it will have for us all the freshness and the beauty of the day of Resurrection. As we receive the eternal life of our Saviour, so we will receive His grace to rise from our sinful lives to share His glorious life.

The Redemptive Mission of the Church

By the Rt. Rev. Goodrich R. Fenner, S.T.D.

Bishop of Kansas

THE CHURCH will face a postwar world that will be fabulously rich in material power and yet so very poor in spiritual resources. These long years of war have filled human society with such perplexity and sorrow that scarcely anyone knows the way ahead. Increasingly, man feels himself at the mercy of forces that are impersonal and merciless and he can find no secure foothold in the structure of civilization. Life appears to him to be an ordeal by fire or at best a dubious experiment. He is being constantly frustrated in his attempt to achieve an established position in his world. The standards he knew a generation ago have been swept from under him, and the controlling unity he felt he had in life, now appears to be lost. The intimate authority in his universe then rested upon his belief in the moral nature of God and his personal accountability to God the righteous Judge, but when the pillars of this faith were eroded away the loss of certainty that sheltered his belief that God reigned in His universe was brought down and the faith that gave him the security and significance came down with it.

Without God as the cohering center by whom all things were held together, the most important areas of man's civilization such as racial, international, and family relationships and economics have been torn away from moral, let alone Christian, standards. All phases of his moral and social life have been broken up into separate departments and each works only according to its own unrelated specifications. Is there any wonder that his world is a baffling enigma to him?

As always, when man rejects the moral authority of God he pays a ruinous price for his freedom. When religious sanctions are abandoned, he invites a weakened faith in God and without this sense of God he has no heart at the center of his experience and no redemptive force with which to regenerate his society.

ADEQUATE FAITH

The function of Christianity in a world crisis was so well stated by Browning when he wrote

"Tis the faith that launched point blank
its dart
At the head of a lie, taught original
sin.
The corruption of man's heart."

The most humanistic optimist among us cannot discern anything in our present civilization by which it can accomplish its own salvation. There is no vitality in a religion which regards God merely as the first cause in creation; or even as cosmic consciousness. If our religion has any word to utter for these days, surely it is that beyond creation, beyond divine consciousness, stands God who alone works salva-

tion; God, who is the redemptive force in the soul of the individual and in human society.

The basic assumption and the driving conviction upon which the Church lives and moves is that in Jesus Christ, the risen Redeemer, man is able to rise in victory over the powers and forces that enslave him. An adequate faith for the time demands that Christ be much more to us than an example to follow; His earthly ministry was nothing less than the activity of God in time. Because He is the Incarnate Son of God, He conquered the powers that were enemies of man, including man's last enemy, death, and with Him He brought man's Golden Age; the life of the eternal into this corrupt and broken world of time. Without this faith, however much we may admire the character of Christ, there would be nothing genuinely unique about Him, nor could His mission be regarded redemptive.

Is God merely a creative first cause or is He a God who redeems—who works salvation? It is in the answer to these questions that we determine for ourselves whether the religion of the Church is a philosophy or a way of life. For the Christian surely the answer must be that the promise of redemption from the evil forces of his world is more fundamental than a philosophy about his world being providentially ordered. The problem of evil was not invented by the Church, but it is belief in the Christ of the Church that makes the problem more acute; and now more than ever, we must set forth ours as a religion of redemption. We are confronted as never before with man's desperate need and it is through the Church that God answers this need in history.

The Church has not been a disinterested observer in this war, because behind the war and long antedating its outbreak, she has been confronted with the ideologies of fascism and communism. The state-absolutism of Germany has vigorously repudiated the idea of redemption and has adopted a theology of creation wherein the only significant realities are a created nationalist culture, the Aryan race and the soil of the fatherland. The basis of all evil, the communist finds in the economic system and not in the corrupted will of the individuals who make and sustain the system. The Christian likewise recognizes the evil of the system and his religion is seriously at fault if he does not work to change it, but his analysis goes deeper and he sees that to change the system he must first change the hearts of men who are responsible for the system. It would be comforting to believe that when the war is won and the world is resettled we need not bother further with ideologies that misconceive the actual nature of man, but we must face the moral realities inherent in the postwar situation. The spiritual struggle always goes on. Ideas outlast armies. Our faith in the redemption of the individual and social life of man through

Christ must be therefore so surely believed and so winsomely and realistically set forth that it will draw all men unto it.

Are religious institutions living on borrowed time? Is modern society simply holding them in veneration as repositories of a mediaeval tradition which has no bearing on the life of a vastly expanded and unmanageable world society? No, the Church does not exist in order that it may enshrine a dead tradition. It lives because it is a believing Church; filled with the life of God and continually guided, sanctified and renewed by His Holy Spirit for this great purpose of carrying His message of redemption to mankind.

However else the redemptive life of God may come to man, the one way we know and the one we ought to be surest about, is that it comes to us through the Church as the Body of Christ. This body of Christ is at once the gathered and called-out fellowship of men from the ends of the earth and it is also the sacramental life of this gathered Church through which God's grace comes to us to empower us for the redemptive work of His kingdom. These two aspects of the Body of Christ are inextricably joined in a sacramental unity. The fundamental unity of the Church is always sacramental because it comprises all the scattered communities of the Church, with all their diversities of outlook and circumstance, into One before the Altar, where they are One within the Sacrament of the Body and Blood of Christ.

Too often when we speak of the Church we are speaking of something that is not the Church—of a human institution, or an ecclesiastical association—about something other than the Body of Christ. It is only when we try to set forth God's action coming through the sacramental life of His Church to meet man's need that we really are speaking of the Church.

SACRAMENTAL OFFERING

The Church's very life and her mission are derived therefore from her sacramental unity and worship. She is the Body of Christ gathered by God Himself into this sacramental oneness, sanctified, offered, and hallowed for the redemption of humanity. Here, in the unity and power of the Church's sacramental life, it is not we who give, but we who are given; we, who in this dispensation of grace, offer and present unto God, ourselves, our souls and bodies to be a reasonable, holy and living sacrifice, as a sacramental offering of self to God that He may use in His redeeming work for mankind. Her sacramental life is not something self-sufficing; it is a means, not an end, and in this Sacramental Offering of both ourselves and Christ's sacrifice God's act meets man's need. It does not proclaim itself; it proclaims only the redemption of mankind, and sets over against the distortion man has made of his character the splendor of his eternal destiny.

*From Bishop Fenner's address to the Kansas Diocesan convention.

Toward Liberation

“THE EYES of the world are upon you and the hopes and prayers of all liberty-loving peoples go with you.” These words of General Eisenhower in his historic invasion order of the day sum up the attitude of the waiting world as its brothers, husbands, sons, and fathers plunge across the last sea barrier between freedom and tyranny.

The keynote is confidence in both our cause and our means to make it prevail, not unmixed with anxiety for those we love. All are convinced that victory is at worst a matter of months, although the cost will inevitably be dear. “The tide has turned, and free men of the world are marching together to victory.”

O great Creator and Lawgiver, sharpen the minds and sustain the wills and bodies of our fighting men. Suffer not land, wind, nor water, nor any force of nature to impede the establishment of that victory which must precede a righteous peace.

O beloved Redeemer of all mankind, incorporate into Thy wounded but victorious body the life of suffering humanity, friend and foe. By Thy love and mediation grant that the world, walking in the way of Thy Cross, may indeed find it to be the way of life and peace.

O sanctifying Spirit, mankind's crises are but the shadow of Thy passing; descend with great power upon the field of battle that with Thee the Father and the Son may be made known and the will of God brought to fruition. Sanctify our souls and bodies, that through us Thy freedom and joy may dwell upon earth.

Make haste to deliver us, O Holy Trinity, by the merits of the Incarnate Word, Jesus Christ our Lord. Amen.

Rome

PERHAPS, if the Germans had tried to make a Stalingrad of Rome, their forces would have been encircled and trapped. Perhaps the rapid advance of the victorious allies, crashing over the Gustav Line and the Hitler Line, left the

German forces in the area too disorganized to make a stand in the city. But it is not impossible that they deliberately chose to withdraw from Rome rather than make the eternal city a battleground.

At any rate, whether because of purely military considerations or because of sentimental regard for the monuments of a civilization they are dedicated to destroy, the Germans put up only a rear-guard resistance in Rome. The prayers of the Roman Catholic Church and of many other Christians have been answered, and the city has been spared.

That the Vatican, the glorious ruins of ancient Rome and many other landmarks have apparently suffered little damage, is indeed cause for rejoicing. But characteristic of the ghastliness of war is the information that the water, gas and electric works were blown up, and the city was left without food. The shell of the city was treated gently, but the life within it was crushed as efficiently as possible. God grant that the prayers of the Faithful for relief of the people of Rome be as fervent and as speedily answered as the prayers for the city's fabric.

Lloyd's and Stowe's

IN CHECKING through our back files of the Clerical Directory which began as Lloyd's and later became Stowe's, we find that the volumes before 1905 and the volume of 1917 are missing. If any reader has these volumes, and does not need them, we should appreciate receiving them to complete our files. The older such a publication becomes, the more important it is as a historical reference book.

Lloyd's Clerical Directory was first published in 1898. At first it appeared somewhat irregularly, but became standardized as a triennial publication when it was taken over by the Rev. Dr. Andrew David Stowe, who edited the three editions from 1917 through 1924. Dr. Stowe's daughter, Mrs. Grace Stowe Fish, then carried the work forward with five triennial editions ending with that of 1938.

The following edition was prepared by the Church Hymnary Corporation under the auspices of the Church Pension Fund. In an announcement of the change, the Fund's bulletin, *Protestation Points*, observed: “The thought was expressed that a general Church organization with a permanent staff and facilities for undertaking a work of this sort, could be expected to give the Directory a greater usefulness and assure its continuance as a semi-official publication of the Church.”

“After careful consideration, the Trustees of the Church Pension Fund accepted the proposal, believing that Stowe's Clerical Directory, although not an official publication of the General Convention, is a much-needed and valuable reference book of historical importance. . . .

“In taking over the publication of Stowe's Clerical Directory, it is hoped that The Church Pension Fund may thus perform a service for the Church which might not be accomplished with equal regularity and authenticity if left in private hands. . . .”

The 1941 edition appeared in due course. There is to be no 1944 edition.

We do not blame the Church Pension Fund for its failure to equal the regularity of Dr. Stowe and Mrs. Fish in pub-

The Epistle

Second Sunday after Trinity

June 18th

“BELIEVE on the name of His Son Jesus Christ.” In three words we have a creed that sums up much that is vital to our faith. SON expresses the relationship to the Father that marks the divine nature of Him who is the Son of God. JESUS, the human name but the Name above all names, not only points to the human nature of our Lord but in its literal meaning tells us that He is our Savior. CHRIST is His title, teaching us of His mission, that He is God's Anointed who brings the power and kingdom of God within our reach. Let us be careful that the familiar sequence of the words His SON JESUS CHRIST is never thoughtlessly used, but rather let us resolve that it shall always remind us that our faith is built on the divine Son who came in human flesh to be our Savior and to unite us to our loving Father.

ing the Directory. There were reasons for the decision, of them being the burden of the paper shortage combined with the extraordinary strain on the corporation's paper allotment caused by the popularity of the new Hymnal. But, on the record, we should like to point out that publications of this sort fare not worse but better in private hands. Crockford's in England has gone its regular and authentic way for almost a century. Faced with an even more critical shortage of paper and help in Britain than in the United States, Crockford's has ingeniously solved the problem by publishing annual supplements to its 1941 edition. Beginning in 1882, THE LIVING CHURCH ANNUAL has appeared in 63 annual editions, sometimes with quarterly supplements. The Church has had at least one regular and authentic yearbook every year since 1834, prepared under private auspices. It is easy to assume that "officializing" yearbooks and directories will make them more regular and authentic; but this assumption is not borne out by experience. Regularity and authenticity are the private publisher's stock in trade. If he fails to maintain them, he is through. Hence, he strains every nerve, overcoming all sorts of difficulties which would discourage anyone to whom such work is a sideline; and, avert- ing actual disaster, he will produce his volume in good time with scrupulous accuracy and completeness. The record speaks for itself.

Presbyterians on Unity

IF PRESS reports are to be trusted, there is a touch of irritation about the action of the General Assembly of the Presbyterian Church in the USA on unity with the Episcopal Church. The Assembly is said by the New York Times to have suggested in a resolution that the Episcopal Church at its General Convention in 1946 "propose a specific program for the merger of the two Churches" (as the resolution is paraphrased by the Times).

There is considerable excuse for irritation on the part of the Presbyterians. Again and again, through the course of the negotiations, Episcopalian advocates of unity whose zeal has outrun their discretion have unintentionally given the impression that there are no real issues dividing the two Churches. The preface to the Ordinal has been pooh-poohed for its alleged lack of scholarship—by Episcopalians. Extensive and subtle arguments have been framed—by Episcopalians—to show that, because the ministry and the sacraments are mentioned separately in the Lambeth Quadrilateral from the faith of the Creeds, the Episcopal Church has no doctrine about the ministry and the sacraments. The inference has been allowed to stand that the entire sum of the Church's teaching about the priesthood is expressed by the short form of the ordination sentence in the Prayer Book—again, by Episcopalians. The intransigent attitude of the Church as a whole toward divorce and toward the substitution of grape juice for wine in the Holy Communion has been soft-pedaled—by Episcopalians. In their eagerness to effectuate the declared purpose of all of us to seek unity, some of our negotiators have tended to give the impression that nothing remains to be discussed but administrative details. Small wonder that the Presbyterian General Assembly should feel impatience with the pusillanimous action of the General Convention in tossing the problem into the "wastebasket" of the Lambeth Conference.

We feel also that General Convention ought to be able to make up its mind whether to uphold or depart from the historic teaching of the Church about the ministry and sacra-

ments without making Lambeth Conference its scapegoat. But at General Convention in 1943, the Church was confronted with a most difficult situation. Should it repudiate its overenthusiastic negotiators, thus giving the impression of retreating from its declared purpose of effectuating our Lord's prayer for unity? Or should it give them blanket approval, thus retreating from the Catholic Faith and Order? By the operation of the Holy Spirit (or so it seemed to us), a common ground was found on which a short forward step could be taken toward Christian unity without unfaithfulness to the Church's God-given trust of ministry and sacraments and without destroying the fine work of the negotiators which had been imperiled by their own sense of urgency.

Nevertheless, since our Church is a world-wide body which must act as a whole body on such a far-reaching matter, or not at all, the problem of unity between the two Churches in America must eventually receive the study and counsel of the Lambeth Conference. No one—least of all those among us most eager for unity—has ever thought for a moment of embarking upon a plan of union which had not received the approval of Lambeth. The Anglican communion performs moves slowly. But God is not always in a hurry either.

It is said that all proposals hitherto made have come from the Episcopal Church. We believe that this is true, as far as official resolutions are concerned, although of course most of the matters that have come before either body had been discussed by representatives of both beforehand. But, since it is true, is there a kind of ecclesiastical etiquette which requires the Presbyterians to wait until the Episcopal Church makes another move before taking any further action? Is one of us pursuing the other? Or, rather, are we not both equally committed to the proposition that "the visible unity of Christian Churches is the will of God"? Are we not equally bound "to take immediate steps toward the framing of plans whereby this end may be achieved"? So reads the declaration of purpose.

THIS LIFE CALLED DEATH

THIS quickened life called death, how deeply still.

The body, drained of living, rests in flame
That leaves no mark of burning on the frame
Once swift with love's rich laughter and bright will.
Slowly withdrawn, the fire recedes until
Cold chemistry is left where worms may claim,
With grass and flowers, fresh growth,
for each the same.
Not flesh nor spirit can disaster kill.

Though breath and heart-beat finish in a bed;
Though lips part wide with silence and eyes stare,
Sightless, from ground by devastation spread
With soldier remnants, mutilated, bare;
Though only famine in the land is fed;
The soul goes scatheless, kindled, brisk, aware.

PORTIA MARTIN.

Through a printer's error, this sonnet was used in the issue of May 28th with an erroneous line. While we regret the error we rejoice in the excuse to publish it a second time.

WESTERN NEW YORK

Far-Reaching Resolutions Passed At Diocesan Convention

Changing the usual order of business, the 107th annual convention of the diocese of Western New York began with a presentation service of the United Thank Offering at St. Mary's-on-the-Hill, the afternoon of May 15th. The large congregation of 700 to 800 clergy and laity was addressed by the Rt. Rev. Y. Y. Tsu, Bishop of Yunnan Province, China, who won the hearts of the congregation with his references to the feeling of the Chinese people for their great ally, the United States. He

At a mass meeting that evening before another capacity congregation Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C., made a stirring plea for the real emancipation of the Negro.

Addressing the convention on the morning of May 16th, Bishop Davis recommended the establishment of a diocesan Commission on Marriage and the Family to study ways and means of better integration looking toward the alleviation of the problem of juvenile delinquency. The commission is also to cooperate with the Joint Commission of the General Convention.

He also asked for and received approval of the engaging of an archdeacon to assist him in the rural field and such other fields as may present themselves.

He called for closer coöperation between the Church and the secular social agencies, contending that simply because the Church has delegated organized social work to secular agencies does not mean that her responsibility ends there.

Two far-reaching resolutions were passed unanimously by the convention. One dealing with the bombings attendant upon war, stated that "We are opposed to any 'peace now' movements which would deprive nations of the world of a just and durable peace," and deplored the "persistent attacks upon Russia because they tend to endanger that future peace." The resolution stated that although the convention deplored bombings, it felt that we must trust our military leaders to use these means only insofar as they are strategically necessary.

Declaring that "It is high time the Christian Church stop pussyfooting on these things," the Rev. W. Thomas Heath presented a resolution of diocesan support of Negroes "in their struggle for political freedom and social justice" and repudiated "policies of segregation and discrimination because of color in the matter of public housing, hotel accommodations and travel by common carrier and discrimination in the armed services and in the matter of employment in civil services or publicly owned or subsidized industries."

At the meeting of the Western New York branch of the Woman's Auxiliary, which was held at the Church of the Ascension at the time of the diocesan convention, it was announced that the

United Thank Offering spring ingathering amounted to over \$2,000.

ELECTIONS: Standing committee, Rev. Messrs. C. D. Broughton, W. T. Heath; Very Rev. Messrs. E. D. Welles, J. Groves; Messrs. J. Blaney, G. T. Ballachey, T. R. Wheeler, J. W. Sanborn. Executive council, Rev. Messrs. G. N. Smith, W. T. Heath, J. J. Post; Messrs. G. Reach, H. Timbey, A. Harrison. Deputies to the provincial synod, Rev. Messrs. G. F. O'Pray, H. D. Baldy, R. Townsend, S. W. Sundin, C. D. Broughton, Very Rev. E. D. Welles; Messrs. H. A. Bull, G. T. Ballachey, H. V. Smith, A. F. Freeman, S. Osgood, Dr. Harry W. Rockwell. Alternates, Rev. Messrs. E. Tiffany, G. N. Smith, A. R. Morrell, E. R. Walker, D. M. Stoll, R. Forster; Messrs. T. S. Chatsworth, M. Elliott, M. B. Spoll, A. McKinnon, W. Heman, S. M. Johnson. Trustees of De Veaux School, Messrs. N. F. Maddever, J. K. Walker. Trustees of the diocese, Very Rev. Messrs. H. F. Swicker, J. Cosbey. Trustees of DeLancey Divinity School, Rev. W. E. Nixon, A. F. Freeman. Woman's Auxiliary, 2d vice pres., Mrs. W. T. Andrews, in charge of devotions. UTO secretary, Mrs. S. A. Moot. Treasurer, Mrs. C. C. Guyette. Supply secretary, Mrs. W. H. Walker, II.

INDIANAPOLIS

Convention Elects Two Women To Executive Council

Action at the convention of the diocese of Indianapolis, held at St. Stephen's Church, Terre Haute, May 3d and 4th, included changing of the canon on the executive council so as to add two women to its membership, one by election of the House of Churchwomen, and the other *ex officio*, as president of the House of Churchwomen. A second change provided for the four clerical and four lay members to be nominated and elected by the convention instead of being nominated by the Bishop and confirmed by the convention. The convention also approved and confirmed the agreement between the trustees of the diocese and the vestry of the Cathedral whereby the premises and property are leased to the latter for \$1.00 a year with certain rights and privileges that ordinarily pertain to parishes, the properties to be maintained by the Cathedral parish and their priest to be nominated by the Bishop and elected by the vestry. The present vicar is the Rev. J. Willard Yoder.

An outstanding report was that of the committee on the state of the Church. It was based on the laymen's responses to an extensive questionnaire which had been circulated previous to the convention. An attempt was made to get an appraisal of the Church in action in the diocese in the fields of attendance, Church schools, efforts to prevent juvenile delinquency, counseling the young and the family, wartime marriages, planning for postwar adjustments, social life, and giving. The report was summarized in these provocative words, "True religion must begin with the individual, but if he does not see the necessity of religion in action, he soon discovers his own faith contaminated by the irreligious world around him. And for him the Church fails, because he fails the Church. . . . The real committee on the state of Church is a grand committee of the clergy and of the laymen in each par-

ish, working together to gain the full measure of the benefits of the Church and in turn making the Church appeal to all those who have not yet been aroused to the joys and the comforts of religion."

The former convention banquet was revived, with more than 300 attending, at the Terre Haute House. The Bishop reviewed highlights of his first five years in the episcopate.

The House of Churchwomen met at the same time as the convention, with a joint session on the afternoon of the 4th.

The convention of Young Churchmen of the diocese is to be held in All Saints Cathedral, Indianapolis, June 16th and 18th. The theme of the conference will be "Christian Vocation." Compline will be held each evening and Holy Communion will be celebrated each morning, followed by breakfast at the Cathedral House.

ELECTIONS: Diocesan council, Rev. Messrs. T. R. Thrasher, T. B. Mabley, R. F. Thorntor (Rev. J. W. Yoder continues); Messrs. A. M. Taylor, J. R. Nix, Mrs. E. J. Thompson, Mr. H. Griffith, *ex officio*. Trustees, Messrs. R. F. Sherwood, P. Bogart, F. R. Elliott, A. Bracker, H. T. Griffith. Standing committee, Rev. Messrs. W. Burrows, E. A. Powell, T. B. Mabley. Messrs. E. Lilly, R. H. Sullivan, W. H. Hammond. Treasurer, W. A. Jamieson. Finance committee, Rev. Messrs. E. A. Powell, I. Blackburn. Messrs. O. S. Hunt, O. Rhodes, R. Mears. Delegates to synod, Rev. Messrs. R. F. Thorntor, T. R. Thrasher, I. Blackburn, J. W. Yoder. Messrs. F. R. Elliott, O. Sacksteder, T. P. Jenkins, H. T. Griffith; alternates, Rev. Messrs. T. Dixon, J. J. Jones, C. S. Heckingbottom, E. A. Powell; Messrs. F. G. Phillips, R. Decker, R. H. Sherwood, Dr. F. Boys.

ATLANTA

Convention and Woman's Auxiliary Meeting

The convention of the diocese of Atlanta and the Woman's Auxiliary meeting together at Holy Trinity Church, Decatur, Ga., May 9th, heard Chaplain J. W. Peoples of the United States Army preach the sermon. He is stationed at Maxwell Field, Ala.

The following organized missions were advanced to the status of aided parishes: St. John's, College Park; St. Mark's, La Grange; St. Andrew's, Fort Valley; Grace Church, Gainesville; St. Matthias, Toccoa; and St. Timothy's, Atlanta.

The doors of all churches and missions throughout the diocese are to be kept open daily for prayer, not only on Invasion Day, but every day, it was stated at the convention.

Two members of the Youth Commission, Frances Mitchell, diocesan president of the Young People's Service League, and Virginia Lucas, diocesan president of the Junior Daughters of the King, presented the challenge of youth to the Church and told of the material and help available for young people through the United Movement of Church's Youth.

That afternoon the Auxiliary convention opened with a round table discussion of problems facing the Auxiliary branches led by Mrs. Alvin E. Foster, diocesan president. Women asked questions from

floor and took part in the discussion. After the evening service at Holy Trinity Church, Bishop and Mrs. Walker entertained the diocese at a tea at the Bishop's House.

Mrs. Harold E. Woodward, former member of the National Executive Board of the Woman's Auxiliary, and president of the Girls' Friendly Society, was the principal speaker for the Woman's Auxiliary. Her topic, "Our Task as Church Women," interpreted the four freedoms as a new light for the Auxiliary, laying special stress upon the need for families to learn to work, play, and pray together as a unit, to develop tolerance, a deeper spiritual life, and a sense of security for the children and to help them overcome prejudices against other races.

Other speakers included Mary E. King, provincial president of the Woman's Auxiliary, who spoke of "Our Task in the Province"; Mrs. J. F. Heard, member of the executive board of the National Woman's Auxiliary, who spoke of "Our Task as the Executive Board Sees It"; and Mrs. Alvin E. Foster, diocesan president of the Woman's Auxiliary, who spoke of "Our Task Within the Diocese."

Miss Janet Robinson, Charlotte, N. C., closed the meeting with a meditation upon "God's Gifts."

ELECTION: Chancellor, Judge E. E. Pomeroy; secretary-pro-tem, Rev. R. Pettway; assistant secretary and executive secretary, Rev. J. Savoy; executive board, Dr. C. T. Nellans, E. C. Griffith; finance committee, F. E. Bone, P. Walker, H. M. Heckman, E. C. Griffith, Rev. J. E. Savoy, Mrs. T. E. Stribling. Standing committee, Rev. Messrs. J. M. Richardson, R. E. Fuessle, S. C. W. Fleming; Messrs. F. E. Baird, M. Smith, W. A. Medlock. Delegates to the synod, Messrs. H. Daniell, F. Robertson, T. F. Lockwood, J. R. Brumby, H. E. Finley, Dr. F. Belyeu; Rev. Messrs. C. Holding, A. K. Mathews, J. L. Dunham, J. M. Richardson, J. L. Malone, J. H. Brown. Examining chaplains, Rev. Messrs. R. E. Fuessle, J. M. Richardson, R. de Ovies, S. C. W. Fleming, Dr. T. S. Will.

SOUTHERN BRAZIL

Missionary Society Reports Increased Giving

The annual council of the Brazilian Church met this year in Rio Grande, where just 50 years ago, Dr. Lucien Lee Kinsolving, later the first Bishop of Southern Brazil, presided at the first convocation. The Rt. Rev. Athalicio T. Pithan, Suffragan Bishop, celebrated the Holy Communion on April 21st, which was the fourth anniversary of his consecration.

The Missionary Society reported increased giving. In the past year it has paid the salary and pension assessments of the Suffragan Bishop and five missionary clergy. Parishes have accepted larger quotas than those of last year, and have voted an additional 10% for 1945.

The council heard Bishop Thomas of Southern Brazil speak on the current Forward in Service program, and adopted the Plan of Action. All clerical and lay members of the council constitute a general committee on Forward in Service.

During the past year, chapels have been erected near Sao Gabriel in Rio Grande

and at Sete Barras in Sao Paulo. Two parish houses have been completed in the state of Sao Paulo, one at Pereira Barreto, and the other in the city of Sao Paulo.

Eight deacons were advanced to the priesthood during the year. The seminary is giving instruction in theology to six postulants, and four young men are taking a pre-theological course in the Institute Jose Manoel de Conceicao. The Ven. G. U. Krischke, archdeacon of Porto Alegre, is giving a course by correspondence to three catechists.

ELECTIONS: Secretary of the council, Rev. P. L. Simoes; treasurer, Ven. M. B. Weber; statistician, Rev. L. V. Cordova; historiographer, Rev. H. Todd, jr.; registrar, Rev. C. Fletcher, jr.; custodian of the Prayer Book, Ven. G. U. Krischke; council of advice, clerical, president, G. U. Krischke, J. K. Appel, C. Fletcher, jr.; lay, Messrs. E. Buhner, H. Guimaraes, C. L. Marques; examining chaplains, Rev. Messrs. J. K. Appel, G. U. Krischke, N. D. da Silva, C. Fletcher, jr.

VIRGINIA

Bishop Tucker Honored At His Last Diocesan Council

The outstanding event of the 149th annual council of the diocese of Virginia, held in All Saints' Church, Richmond, May 24th and 25th was a session to which the public was invited in honor of the Rt. Rev. Henry St. George Tucker, who was presiding over his last council as Bishop of Virginia. Approximately 500 friends of Bishop Tucker from all parts of the diocese were present. Various aspects of Bishop Tucker's life were emphasized in addresses by several clergymen, the Rev. Joseph B. Dunn, D.D., talking on the home in which Bishop Tucker had been brought up; the Rev. G. MacLaren Brydon, D.D., on Bishop Tucker as a leader in the diocese; the Rev. Charles W. Sheerin, D.D., on Bishop Tucker as a missionary and as a leader in the general Church; and the Rev. Samuel McCrea Cavert, D.D., secretary of the Federal Council of Churches, described him as bishop of the whole Church of Christ in America, speaking of him as an interdenominational leader.

A resolution, presented by John B. Minor, expressing the esteem and affection of the diocese for Bishop Tucker, was unanimously adopted. On behalf of the Bishop's many friends two silver bowls were presented by John B. Minor; a check for \$1,000 to have painted a portrait which is to be hung in the diocesan church house was given by Bishop Mason; and Bishop Goodwin presented a check for \$2,500 to be the nucleus of a fund for the rehabilitation of the Church in the Orient after the war. Bishop Tucker graciously thanked all who had taken part, and especially thanked them for the interest shown in the Church in the Orient. He said that while he must oppose the present leadership in Japan, he still loved Japan.

The council voted to increase the budget of the diocese by \$6,000 for 1945. The item for the general Church was raised to \$40,000 which is \$500 more than the diocese had been apportioned by the National Council. The item for the American

One cannot live with religious symbols and art day after day, as we do, and remain untouched by them. Here and there something darts out from among them and leaves a lasting impression or lesson.

These past few weeks a little statue of St. Alban here in our studio has been whispering things to us. Do you know about St. Alban? Do you know about very many of those early saints who made it possible for your religion to come to you? Start reading. They make for better reading, really, than most of the stuff we call literature; and, in addition, stories of the saints enable us to become more intelligent about the history, the faith and the practice of the Church of which we profess to be adherents and of which we know so woefully little.

St. Alban was a professional soldier in England way back in the fourth century. During the persecutions of Christians taking place at that time, a Christian priest, fleeing for his life, came to Alban's house for shelter. Alban, then a pagan, took him in and gave him shelter for quite a time. The persecutors finally suspected the priest's hiding place and demanded of Alban that the priest be delivered unto them. Alban refused. They asked of Alban, "Are you, too, then a Christian?" Alban replied, "I know not what I am, but I am or want to be what the priest is." His refusal to deliver up the priest for execution led immediately, of course, to his own martyrdom.

Oh, what a perfectly stunning inspiration in all of this to the priests of our own Church—inspiration to live their daily lives among their people so that those same people want to follow so devotedly that they may be the very souls that their priests are! Like priests, like people. Like priests, like parishes. It's worth our priests' time to mull over that a bit now and then.

Blessed Alban! God grant that his influence may continue to be felt these fifteen hundred years later.

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Bible Society was increased from \$500 to \$1,000. The remainder of the increase went for missionary, educational and social service work in the diocese.

The council voted to join the newly formed Virginia Council of Churches. A committee was appointed to cooperate with the committee of the general Church to help in the readjustment of returning members of the armed forces.

St. Paul's Church, Richmond, was designated for the place of the meeting for 1945.

ELECTIONS: Standing committee, Rev. Messrs. A. C. Zabriskie, B. M. Boyd, W. L. Ribble; Messrs. A. R. Hoxton, G. L. Boothe, J. B. Minor. Finance committee, Messrs. L. C. Williams, J. B. Mordecai, H. H. Augustine, H. R. Miller, J. T. Ramey. Delegates to the synod, Rev. Messrs. S. B. Chilton, E. E. Tate, H. A. Donovan, D. A. Boogher; Messrs. H. R. Miller, F. F. Chandler, Justice G. L. Browning, Hon. J. J. Morris; alternates, Rev. Messrs. A. C. Tucker, G. P. Mayo, D.D., R. B. Nelson, H. G. Lane; Messrs. R. Harrison, A. G. Roberts, R. C. Horne, Dr. M. H. Urner.

WEST VIRGINIA

Missionary Work Advances Marked at Council

Opening another wartime council, in Trinity Church, Morgantown, W. Va., on May 10th, the diocese's 67th, Bishop Strider urged that all churches in the diocese be open for prayer and meditation as invasion day appears "because our spiritual preparation for victory must be

no less zealous and intense than our military and naval preparation."

Bishop Strider spoke encouragingly of the missionary work in the diocese, pointing to several definite advances, especially in the student work at the university, the establishment of a children's home at St. Andrew's-on-the-Mount, under the Rev. T. G. Wheeler, and the inauguration of a boys' camp.

In business session, an amendment was made to the constitution, granting seat and vote to chaplains serving in the armed forces.

The present diocese-wide coverage of the official publication, the *Church News*, was continued for two years. The cost is paid by assessment on the parishes and missions on a proportionate basis.

Facts relative to the work of the parishes and missions among those absent in the armed forces were presented by the Rev. J. G. Shirley and as a result, the Bishop appointed a War Service Commission consisting of the Rev. J. M. Thomas, chairman, Capt. John Welch, C.A., Philip Cochrane, and Mrs. R. L. Kingsland.

The proposal was passed that a diocesan Conference Center be established in memory of West Virginia's first diocesan, Bishop Peterkin, and Mrs. Peterkin. The executive board was empowered to procure a suitable location and to raise the sum of \$50,000.

ELECTIONS: Standing committee, Rev. Messrs. B. R. Roller, T. G. Wheeler, C. C. Tarplee; Messrs. F. A. Brown, J. S. Alfriend, C. A. Miller. Executive board, Rev. Messrs. J. M. Water-

man, S.T.D., W. C. Thorn; Messrs. C. L. Allen, H. E. Somerville. Ecclesiastical court, Rev. Messrs. J. W. Hobson, H. S. Longley, B. H. Tite; Messrs. P. P. Gibson, K. B. Hall. Delegates to provincial synod, St. James' Church, Lancaster, Pa., October 17th to 19th, Rev. Messrs. H. M. Wilson, J. G. Shirley, L. W. Hampton, J. P. Cox; Messrs. E. P. May, J. F. Hopkins, C. J. Wilhelm, J. Ransom.

SPRINGFIELD

Annual Convention

The 67th annual convention of the synod of the diocese of Springfield was convened in Christ Church, Springfield, by the Rt. Rev. John Chanler White, who thus began his 21st year as Bishop of Springfield. The attendance was excellent, and a fine spirit of unity and concord prevailed.

There was a perceptibly large increase in the offerings for the assessment and quota over that of previous years, the percentage being 98% and 92%, respectively, a remarkably high average.

Although the budget was materially increased for 1944-1945, no one questioned it, and it was unanimously adopted. The \$2,800 asked by the National Church was gladly granted.

A marked forward step was the action to pay the expenses of all delegates, both clerical and lay, to the General Convention.

The Rev. Warren L. Botkin was named archdeacon of Springfield, to succeed the Rev. William R. F. Thomas, who moved from the diocese.

ELECTIONS: Standing committee, Rev. Messrs. J. Wallace, H. L. Miller, E. P. Sheppard, F. S. Arvedson; Messrs. G. M. Hathaway, H. M. Andre, R. W. Trotter, Dr. Howard S. Layman. Deputies to provincial synod, Rev. Messrs. S. L. Hagan, N. W. Holland, E. P. Sheppard, M. E. Whitford; Messrs. R. A. Brown, A. R. Knight, I. Busher, J. E. Weart; alternates, Rev. Messrs. F. S. Arvedson, H. L. Miller, E. M. Ringland, C. E. Simcox; Messrs. W. Gaumer, H. A. Watkins, H. W. Button, O. A. James.

MAINE

"Scant Room for Complacency," Annual Convention

"Very important is the obligation of the Church to be the teaching vehicle of God's will for the days that are to come," declared Bishop Loring in his address to the 125th annual convention of the diocese of Maine, which met in St. Luke's Cathedral May 17th, adding that there is "scant room for complacency among those who propose to retire from the strenuous effort when the last gun is fired." Gains were reported in baptisms and confirmations; St. Andrew's Church of Millinocket was admitted as a self-supporting parish, and St. Hugh's Mission, Lincoln, was received into union with the convention. Approval was given to a minimum pastoral salary of \$1,800 in missions. This will be voted upon in 1945. Testimonials of affectionate esteem were made to the Rev. Canon Ernest A. Pressey, 50 years in the priesthood, who has attended consecutively the past 45 annual conventions of the diocese, and to the Rev. Canon Arthur T. Stray,

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etary of the convention, for his 35
rs as priest.

Bishop Tsu "of the Burma Road"
ached at the missionary service in St.
ce's Cathedral and addressed the
oman's Auxiliary. The Rev. G. Mel-
rne Jones, defense missionary, reported
t since January 1st Churchmen have
in obtaining 28 full-time special work-
in 21 dioceses of the nation and are
ing partial financial support to 24 inter-
cominational workers in 10 states. At

all-day clergy conference, the Rev.
een Cooper was chosen representative
the National Rural Workers' confer-
ee at Madison, Wis. Mrs. Keryn ap
e of Rockland was elected president of
Maine branch of the Woman's Aux-
try.

ELECTIONS: Standing committee: Very Rev. P.
Dawley, Rev. Messrs. W. E. Berger, C. M.
bbbs; F. E. Scribner, jr., Dr. K. C. M. Sills,
a. S. St. F. Thaxter. Examining chaplains,
r. Messrs. C. M. Tubbs, R. F. Sweetser, P.
Dawley, R. E. Hubbard, C. A. Clough. Chan-
bor, Hon. S. St. F. Thaxter. Diocesan council,
r. T. G. Akeley, Dr. K. C. M. Sills, Mrs.
lgerly Thomas. Honorary canon, Rev. A. E.
tt. Deputies to synod: Rev. Messrs. T. G.
bley, C. A. Clough, C. E. Whipple, R. F.
eetser; Dr. C. S. L. Lincoln, Hon. R. W.
Wolfe, J. H. Daley, K. ap Rice.

LONG ISLAND

Canterbury and Rome

"Canterbury is as sacred as Rome," de-
clared Bishop De Wolfe in his annual ad-
dress to the diocesan convention, held in
arden City at the Cathedral of the In-
nation, May 16th.

"The allied bombing of Europe is ter-
rible, but the Axis brought it on them-
selves. War can never be made compatible
with the teachings of Christ, but when
tranny lifts its head it must be crushed.
I hope there are few if any, clergy in this
ocese who can take any part with the
attitude of a group of pacifist clergy,
recently so active in protesting the bomb-
ing of Europe. Even the bombing of Rome
may be necessary, although it would be
regrettable. If Rome is held as a military
fortress it must meet what comes. After
all, to us Anglicans, Canterbury is as
sacred as Rome, and when Canterbury
was bombed earlier in this war, very little
was said about that."

Main points in the address given by
Bishop De Wolfe are the establishing of a
re-year Youth Training program, and
the setting up of summer conference
headquarters for the young people of the
ocese. The Bishop expressed himself as
being entirely opposed to the legislation
the recent triennial on the compulsory
retirement of bishops. He said there had
ever been an incident when any council
the Church had asked for a termination
the relationship between the bishop and
ocese. The retirement of bishops was not
used on a question of mentality or health,
it merely upon age, and the Bishop is
opeful that the entire matter will be
considered at the next Convention.

The convention was charged with sev-
eral immediate responsibilities, including
the raising of a fund to ensure the eco-
mic stability of returning chaplains after

the war. The convention was asked to
accept the \$70,000 quota asked by the
National Council, and in urging this ac-
ceptance the Bishop pointed out that
though Long Island has done well in the
past by giving over \$200,000 more to the
national Church than was used in the
missionary work on Long Island during
the past six years, yet, on a per capita
basis, there is great room for improve-
ment in missionary giving. He challenged
the diocese with the tremendous oppor-
tunity in missionary work in the diocese,
caused by the enormous influx of popula-
tion in the war manufacturing centers.
The Men's Advent Offering will be used
entirely for advance missionary work in
the diocese.

Among the resolutions adopted by the
convention was one which unanimously
commended Bishop De Wolfe for publicly
defending a resettlement project for
American-born Japanese in Brooklyn.

Two new standing committees were ap-
pointed, one on Church Unity and one on
International, National and Social Rela-
tions.

Three missions assumed the status of
parishes at this convention and deeds to
their property were given to them. They
are All Saints', Sunnyside; Holy Trinity,
Valley Stream; and St. Michael and All
Angels, Seaford.

ELECTIONS: Standing committee, H. L. Dela-
tour. Diocesan council, Rev. Messrs. R. A.
Brown, E. A. Harding, J. G. Sherman, D. L.
Maclean; Messrs. F. H. Stokes, M. Garabrant,
L. N. Anderson, jr. Deputies to the provincial
synod, Rev. Messrs. D. L. Maclean, A. L.
Charles, D.D., Messrs. F. Gulden, R. Beggs.

NEW YORK

Church Club Officers

At the 57th annual meeting of the
Church Club of New York, which took
place the evening of May 15th in the
rooms of the club, after a Members'
Dinner, the following officers were elect-
ed: president, Ludlow Bull; vice presi-
dents, Byron George Clark, Gano Dunn,
Henry Maynard Kidder; secretary, J.
Ralph Jacoby; treasurer, Hall E. Shep-
herd; trustees, class of 1947, Edward N.
Perkins, Charles Howland Russell, C.
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R. A., St. Bernardino, Calif	5.00
	\$ 55.00

Conscientious Objectors

Alice I. B. Massey	\$ 5.00
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Save the Children Federation

Chaplain Raymond E. Brock	\$ 5.00
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War Prisoners Aid

Previously acknowledged	\$1,528.19
A. B. C.	50.00
	\$1,578.19

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I find without a prayer—No man entering
a house ignores him who dwells in it.
This is the House of God and HE is here.

PRAY then to Him Who loves you & bids
you welcome and awaits your greeting.

GIVE THANKS for those who in past ages
built this place to His glory & for those
who dying that we might live, have preserved
for us our heritage.

PRAISE GOD for His gifts of beauty in
painting & architecture, handicraft & music.

ASK that we who now live may build the
spiritual fabric of the nation in TRUTH,

BEAUTY & GOODNESS & that as we draw
near to the ONE FATHER through our LORD

& SAVIOUR, JESUS CHRIST we may draw
nearer to one another in perfect brotherhood.

The Lord preserve thy going out and thy coming in

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SEMINARIES

Preparation of Candidates For the Ministry Considered

Examining chaplains from each diocese in the province of New England and representatives of the Episcopal Theological School, Berkeley Divinity School, and the General Theological Seminary met this spring in Boston, and, after full discussion, made several recommendations concerning the admission of candidates to the ministry. The Very Rev. Henry B. Washburn, D.D., was chairman of the meeting. It was felt that candidates should take examinations corresponding to State Bar and State Medical examinations, prepared by a body independent of the seminaries. The delegates voted to recommend that a Provincial Board of Examiners be constituted to prepare written examinations, which need not be obligatory on all dioceses. These examinations would be corrected by the diocesan board of examining chaplains, who would also give the oral examinations or supplementary written ones.

The need of revising the syllabus of studies, emphasizing the relevance of the required courses, what the men learn and can express in their own language, and the need of courses dealing with the rural ministry was pointed out. A subcommittee of the Commission on the Ministry of General Convention is now working on revision of the syllabus of studies, and the secretary of the meeting reported on the Rural Conference of the Province of New England which seminarians could attend. It was also pointed out by the seminaries that a proportion of candidates are not adequately prepared in English composition.

The meeting recommended that the examinations for the diaconate be given during the summer after the second year in the seminary, and priest's examinations postponed until after graduation, and it was further recommended that the examinations be taken in a comprehensive manner and not piecemeal. The seminaries would be glad to proctor the written examinations for the chaplains when requested to do so.

It was voted to hold the next meeting at Berkeley Divinity School to discuss the matter further and make recommendations to the next meeting of the synod.

General Theological Seminary Commencement

Fourteen men were graduated from the General Theological Seminary, New York City, at the commencement exercises on May 24th. They came from 12 dioceses and missionary districts and 13 colleges and universities.

Thirteen graduates of other years, having completed the additional requirements leading to the degree of bachelor of sacred theology from the Seminary, received that degree.

The honorary degree of doctor of sacred theology was conferred upon Bishop Wal-

ters of San Joaquin and upon the Rev. John Goodridge Martin, superintendent of the Hospital of St. Barnabas for Women and Children, Newark, N. J.

The opening event of commencement week was the preaching of the baccalaureate sermon by Bishop Heistand of Harrisburg in the chapel on Monday evening, May 22d. His text was, "Whom knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14).

On Tuesday, Alumni Day, an unusually large number of the alumni gathered for the events of the day. One of the chief of these was the reading of the Alumni Essay on "One Church," by the Rev. Albert Griffith Whitmore, superior of the Order of the Holy Cross. Another was the election of officers of the Alumni Association: president, Bishop Gardner of New Jersey; executive committee, the Rev. Messrs. A. A. Chambers and L. C. Bleecker; recording secretary, the Rev. William K. Rehfeld. Bishop Lewis of Nevada was nominated for alumni trustee.

The commencement address, delivered at the exercises on Wednesday, May 24th, was by George Finger Thomas, Ph.D., professor of Religious Thought in Princeton University. Dr. Thomas' subject was "The Distinctive Task of the Episcopal Church." Speaking of two types of Christian groups, the "Church" type and the "Sect" type, he said, "It seems to me that the greatest need of the Christian Church as a whole in our time is to combine the vital piety of the 'sect' with the balanced wisdom and the social and cultural responsibility of the 'Church.'"

At the Senior Class Luncheon, which was the final event of commencement, the Very Rev. Hughell E. W. Fosbrooke, S.T.D., dean of the Seminary, was presented with a scroll, signed by the entire student body. The scroll expressed the great admiration and appreciation of the students for the dean and their gratitude for all that he had done for theological education in the American Church.

Commencement at Nashotah House

At the 102d annual commencement service at Nashotah House, May 18th, the Very Rev. Frederick M. Adams, dean of Trinity Cathedral, Trenton, N. J., spoke on "Catholic Action in the Postwar World." He urged the new graduates to adapt the Church to the needs of their people and to correlate religion to the daily lives of their parishioners, building moral stamina through faith. "Those who have the fortitude to come to a frontier must cross it despite casualties to certain traditions," he said.

The honorary degree of Doctor of Divinity was awarded to the Rev. William Wallace Horstick, rector of Trinity Church, Aurora, Ill., and Bishop-elect of the diocese of Eau Claire.

Seminary students who were awarded Bachelor of Divinity degrees included Wilbur Brooks Deister, Cleveland, Ohio; Peter Francis, Ellsworth, Kans.; Raymond Allen Gill and Charles Homo-

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Eight students of the seminary were ... to the diaconate at 6:30 A.M. ... the graduation exercises.

At the annual alumni dinner at the ... Hotel in Milwaukee, the Very ... E. J. M. Nutter, dean of Nashotah ... ase, stated that "unquestionably Na- ... ah House will be on the downward ... for the next few years as far as en- ... is concerned." He noted that 82 ... from 30 dioceses are now enrolled at ... seminary, and remarked that "the time ... come when somebody else will have to ... the school up again to where we are ..."

The Rev. Killian Stimpson of St. ... rk's Church, Milwaukee, was chair- ... of the program, which included talks ... Bishop Sturtevant of Fond du Lac and ... an Adams.

ES Commencement

The 78th commencement of the Episco- ... Theological School and institution of ... new dean, the Rev. Charles Lincoln ... ylor, jr., Th.D., on June 1st brought ... Rt. Rev. Angus Dun back to the ... pool with which he had been connected ... most continuously since 1917, until he ... signed in March to accept election as ... hop of Washington. Installation of ... an Taylor, youngest man ever to be ... cted into the office, with the exception ... the late Rt. Rev. William Lawrence, ... he at 5 P.M. in the afternoon with ... hop Dun and Bishop Sherrill of Mas- ... husetts officiating. The Very Rev. Ed- ... n Jan van Etten, dean of the Cathedral ... urch of St. Paul, Boston, preached the ... titution sermon on the theme of the ... y task and the new duties which de- ... nd of both Church and society a cour- ... eous spirit and an imperative advance.

Commencement exercises began with ... service of Holy Communion at 8 A.M. ... an Taylor conferred degrees upon nine ... ng men and certificates of graduation ... on three at the 11 A.M. service when ... e Very Rev. Sidney E. Sweet, dean of ... rist Church Cathedral, St. Louis, Mo., ... eached the sermon, saying in part:

"The Church must be more courageous ... providing leadership and more definitely ... d actively concerned with human wel- ... re, and more sincerely dedicated to the ... edom of all men from want. The ... urch in the past decade has made many ... stakes in many places because it has ... t been sufficiently conscious about the ... aterial welfare of men. It will either ... eak with greater clarity in the postwar ... orld on this subject or be discredited.

"The Church in the postwar world ... ust free itself from bigotry and prejudice ... d lead in a campaign for opportunity for ... men. If we lose the battle for human ... ghts, even though we win the war, we ... all not have destroyed the ideology of ... itler."

The men who received the degree of ... chelor of Divinity were: Thaddeus ...

Clapp and Edward H. Cook of Cam- ... bridge; R. Richard P. Coombs, Louisi- ... anna, Mo.; Donald L. Davis, Wilkes- ... barre, Pa.; Henry E. Getz, Philadelphia, ... Pa.; Albert E. Jenkins, Winthrop; J. ... Edison C. Pike, Reading; C. Robert Rie- ... menschneider, Haverville, Mass.; and ... John C. Ruback, jr., of Troy, N. Y.

Those receiving certificates of gradua- ... tion were: H. Russell Barker, Newport, ... R. I.; Richard S. Knight, Boston; and ... Hillman R. Wiechert, Providence, R. I.

After luncheon on the lawn, the Alumni ... Association, with about 200 in attendance, ... held its annual meeting and election of ... officers. After the alumni service when ... Dean Taylor was instituted, came the an- ... nual alumni dinner with the Rev. Frederic ... C. Lawrence, retiring president, as toast- ... master. Addresses were given by Thad- ... deus Clapp for the senior class; Robert ... Amory, president of the board of trustees; ... Bishop Dun; the Rev. Dr. Henry B. ... Washburn, dean emeritus; and Dean ... Taylor.

New officers of the E.T.S. Alumni As- ... sociation are: president, the Rev. Gardiner ... M. Day; vice president, the Rev. Dr. ... Phillips E. Osgood; members for three ... years of the executive committee, Bishop ... Loring of Maine and the Rev. Charles F. ... Hall. Bishop Dun of Washington was ... chosen as commencement preacher for ... 1945.

SECONDARY SCHOOLS

New Principal for

St. Mary's-in-the-Mountains

The trustees of St. Mary's-in-the- ... Mountains, Littleton, N. H., announce ... the retirement of Mrs. Clinton Averill ... McLane as principal after a term of out- ... standing success from 1931 to 1944.

Miss Mary Harley Jenks will succeed ... Mrs. McLane. Miss Jenks holds the de- ... grees of B.A. and M.A. from the Univer- ... sity of California. She was for ten years ... head of the Bentley School of Berkeley, ... Calif., and was president of the Head- ... mistress' Association of the Pacific Coast. ... She has been particularly interested in the ... philosophy of education and religious ... teaching, but has also had a wide and ... diverse experience in the teaching field. ... Miss Jenks will come to St. Mary's-in- ... the-Mountains from the Mary C. ... Wheeler School of Providence, R. I., ... where she has been for three years direc- ... tor of activities.

During Mrs. McLane's administration ... the school moved from Concord, N. H., ... to an estate in the White Mountains with ... an outlook on Mount Washington and the ... Presidential Range, a good situation for ... winter sports and outdoor life. The school ... is located in the town of Bethlehem, but ... it has Littleton as its post office address.

CHURCH CALENDAR

June

11. St. Barnabas. First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of S. John Baptist (Saturday).
25. Third Sunday after Trinity.
29. S. Peter (Thursday).
30. (Friday).

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DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Allan W. Cooke, Priest

Funeral services for the Rev. Dr. Allan W. Cooke, 71, former rector of Christ Church, Springfield, Ohio, were held in Trinity Church, Troy, Ohio, where Dr. Cooke was serving as minister-in-charge during the absence of the rector, who is in the armed forces. The burial was in Cooperstown, N. Y. Dr. Cooke suffered a heart attack at his home May 24 and died a few hours later. He and Mrs. Cooke had moved to Troy in February, 1943. Prior to that time they had lived in Wyoming, Ohio, after his retirement from the parish in Springfield. Dr. Cooke was the son of Captain and Mrs. Augustus P. Cooke, and was born at the Annapolis Naval Academy, where his father was stationed. He received his education at Phillips Exeter Academy and Yale University; and his work in theology was taken at Nashotah House, where he was ordained in 1899, and at Harvard Divinity School. He later received the degree of Ph.D. from Chicago University. Upon graduation from seminary, Dr. Cooke went to Japan, where he was a member of the American Church Mission. He remained in Japan 25 years, where he met and married Alice Woodliff Smith, and their five children were born there. Upon returning to America, he went

immediately to France, where he was with the American forces during the entire first World War. After the Armistice, he joined the Paris division, acting as interpreter, and later had charge of the Officers' Club of the "Y" at Nice, France, until June, 1919, when he returned to this country.

He became curate of the Church of the Advent, Boston, remaining there until 1927, when he went to Cincinnati to have charge of St. Luke's Parish. During part of this time Dr. Cooke had charge of Calvary Church, Clifton. He became rector of Christ Church, Springfield, Ohio, on September 1, 1931, and retired at the age of 68 on December 30, 1940, after 41 years of service. In January, 1943, he was called to Troy to serve as resident supply for the duration of the war.

Dr. Cooke is survived by his wife, and four children, Allan W. Cooke, of Springfield, Marion F. Cooke of Walpole, N. H., Mrs. Norvell Werner, of Glendale, Ohio, Mrs. Stewart D. Baron of Tuscon, Ariz., and seven grandchildren.

Arthur Roland Cummings, Priest

The Rev. Arthur Roland Cummings, rector of the Church of the Resurrection, Richmond Hill, N. Y., died suddenly on May 25th.

Stricken by a heart attack last October 22d, shortly after returning from Cleveland, where he was a deputy of the Long Island diocese to the General Convention, he had been confined to his home for most of the ensuing time and obliged to give up all of his clerical activities.

Three of the four Cummings children were at home. Arthur Roland Cummings, jr., the eldest child, is a private in the infantry at Camp Livingston, La. The other children are Kathryn Louise Cummings, a graduate of St. Mary's School, Garden City, and Bradford Junior College; George William, a senior at St. Paul's School, Garden City, and Anne Rebstock Cummings, who attends St. Mary's. Arthur, jr., who contemplates entering the ministry, went into the Army last June.

The Rev. Mr. Cummings was born in Brooklyn on October 6, 1888, a son of William Henry and Hannah E. (Osborn) Cummings. He graduated from Cornell University in 1909 and was awarded a Bachelor of Science degree in 1912 and a Master of Arts degree in 1914 by Columbia University. He graduated from General Theological Seminary in 1915 and received his Bachelor of Divinity degree the following year. Meanwhile, on September 1, 1915, he had begun his ministry, having charge of Emmanuel Church, Sheepshead Bay, L. I.

His marriage to Mrs. Cummings, the former Kathryn L. Rebstock, took place on April 21, 1919. He had been ordained deacon in May, 1915, and priest on May 14, 1916. On April 23, 1921, the Rev. Mr. Cummings was elected rector of the Church of the Resurrection and went there on September 1, 1921. He was the

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ANNOUNCEMENTS

Died

On Wednesday, May 24th, the soul of Frank Lawrence Vernon, Priest, entered into the larger life. It seems particularly appropriate that he should be called from earthly weakness and suffering to his Eternal Home during the Octave of the Ascension, as the Ascended Lord was the center of life and devotion. He was constantly seeking those things which are above, where Christ sitteth at the right Hand of God. Of few men could it be truly said that he set his affection on things above and not on things of the earth. And now he has begun to enter into the joy of his Lord. As we commend his soul into the Arms of the everlasting Mercy, let us give thanks to God for manifold gifts bestowed upon him and for the example of a great Priest, and above all, his ministry at St. Mark's Church.

Lord, all pitying, Jesus blest,
Grant him thine Eternal Rest.

Memorial

RECTOR, AMELIA BELLAR—In loving memory of Amelia Bellar Carter who entered into her Eternal June 7, 1936. "Grant her, Lord, eternal rest."

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tenth rector of the church and had served it longer than any of his predecessors.

The Rev. Mr. Cummings was chairman of Selective Service Board 279, a former president of the Richmond Hill Clerical Union, member of the Brooklyn Clerical Club, Phi Kappa Psi, and the Long Island Alumni of General Theological Seminary.

He was also a trustee of the General Theological Seminary, chairman of the board of examining chaplains of the Long Island diocese, a trustee of the estate belonging to the diocese, and a member of the diocesan standing committee. He was elected to the last three offices at the annual diocesan convention at the Cathedral of the Incarnation, Garden City, a week ago Tuesday.

The Requiem was at 9 o'clock and the funeral service at 11 o'clock on May 27th. The clergy participating in the services were Bishop DeWolfe, the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop of the diocese; the Rev. Richard V. Jacobs, who assisted the rector during his illness;

the Rev. George Bambach, rector of St. George's Church, Schenectady, and the Rev. Frederic Burgess, rector of St. Matthew and Timothy Church, Manhattan.

Approximately 100 clergymen were in the procession. Also attending were members of the Richmond Hill Clerical Union, an organization composed of the ministers of the local non-Roman churches.

Interment was in Green Wood Cemetery, Brooklyn.

William Henry Owen, Priest

The Rev. Dr. William Henry Owen, rector emeritus of Holy Trinity Church, New York City, died May 27th at Natural Bridge, Va. Born in New York City in 1874, the son of William Henry Owen and Mary Lavina Brooks Owen, he graduated from Yale in 1897. After obtaining the M.A. degree in 1899, he attended the General Theological Seminary, obtaining the Bachelor of Divinity

degree in 1903. He received the S.T.D. degree from that seminary in 1936. He was ordained to the priesthood in 1907.

Among his early charges was the rectory of Trinity Church, Mount Vernon, N. Y., to which he was appointed in 1906. Before that time the Rev. Dr. Owen had been assistant to the Rt. Rev. Ernest M. Stires, then rector of St. Thomas Church, Manhattan. In 1922 Dr. Owen went to Holy Trinity Church, New York City, as its rector, and he remained there until his retirement in 1937.

A collector of coins since boyhood, in 1927 Dr. Owen presented Yale University with 10,000 coins which he had gathered in 40 years of tireless research. He made a practice of exchanging his coins for duplicates in better condition until the Vatican coins in his collection were said to exceed even those in the Vatican's own collection in Rome.

Dr. Owen was a former trustee of the Cathedral of St. John the Divine and had served as examining chaplain to Bishop Manning. His clubs included the Union



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BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
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Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. & 5:00 P.M.
Daily: 7:30 A.M. & 5:30 P.M.

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Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.



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Holy Days as announced

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UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
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Sunday Services: 8:30 & 11 A.M.
Others as announced

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Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
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Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs. 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

Yale, University, and Yale clubs, and was a member of the Sons of the Revolution, Loyal Legion, and Society of Colonial Wars.

Frederick E. Mortimer, Priest

The Rev. Dr. Frederick Edward Mortimer, who was rector of St. Mark's Church in Jersey City, N. J., throughout his entire 63 years of the church's history, died May 29th in his rectory. He was 90 years old. Born in London in 1854, son of Thomas and Fanny Mortimer, he came to the United States as a young man and was ordained to the diaconate in 1879 by Bishop Scarborough and to the priesthood a year later by Bishop Starbuck. After a year as a rector of Christ Church in Jersey City, Dr. Mortimer became rector of St. Mark's.

The church was built under his direction. An article in THE LIVING CHURCH (May 28th) tells how this church developed under his leadership and how the

changing character of the neighborhood caused the congregation to dwindle until finally the convention of the diocese acceded to his request that the parish be declared extinct. The convention gave him a standing vote of appreciation for his devotion and long service to the Church. Holy Communion was administered in St. Mark's Church for the last time on Easter Day.

Dr. Mortimer was chaplain of St. Katherine's Home in 1896 and chaplain of Christ Hospital, Jersey City, from 1903 to 1918.

He was the author of *Pilgrim's Path, Before the Blessed Sacrament, and In the Presence*. He is survived by a niece in England.

George Sherman Richards, Priest

The Rev. Dr. George Sherman Richards, retired priest, died May 29th in St. Luke's Hospital, New York City, at the age of 80. Born in Northampton,

Mass., July 21, 1865, he graduated from Harvard in 1895. He had graduated from the Episcopal Theological School in 1893 and had been ordained to the diaconate and the priesthood the previous year. King's College, Halifax, conferred upon him the degree of Doctor of Divinity in 1935.

The Rev. Dr. Richard's first charge was the Church of the Messiah in Boston, which he served from 1893 to 1895. Later he was assistant at the Incarnation Chapel in New York City; priest in charge of All Saints' Church, Atlantic City; and from 1929 to 1935 was canon of the Cathedral of St. John the Divine in New York City. For three years after that he served on the staff of St. James' Church, New York City.

His first wife was the former Katherine C. Dudley, whom he married in 1902. Some time after her death he married Katherine Whilldin. Dr. Richards was the author of a *Manual for Altar Societies*. He was a 33d degree Mason.



CHURCH SERVICES



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DELAWARE—Rt. Rev. Arthur R. McKinstrey, D.D., Bishop
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Rev. Nelson Waite Rightmyer, A.M.
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5
Peter's, Lewes; Sun.: 9:30

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
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MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
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Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
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Rev. Vincent L. Bennett, associate rector in charge
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Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph-Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop
St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Rev. Felix L. Cirlot, Th.D.
Sun.: Holy Eucharist, 8 and 9 A.M.; Matins 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.
Daily: Matins, 7:15 A.M.; Eucharist Daily 7:30 A.M. Also Wednesday at 7 and Thursday and Saints' Days, 9:30 A.M. Evensong, 5:30 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop
Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop
St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

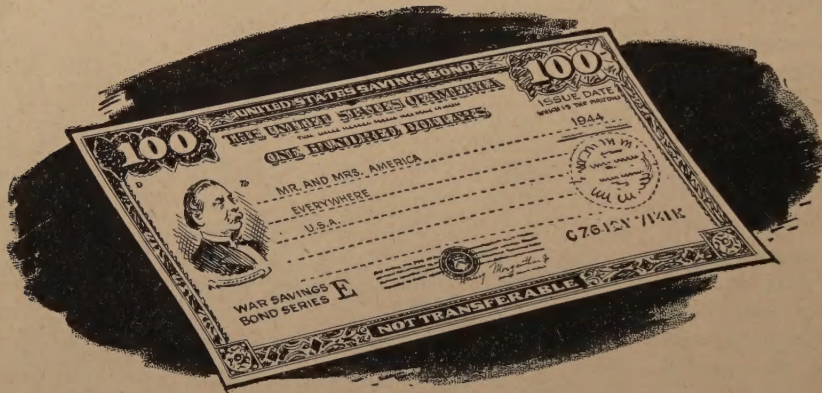
WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop
St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

★ **He won't dodge this-**



Don't you dodge this!



The kid'll be right there when his C. O. finally gives the signal . . .

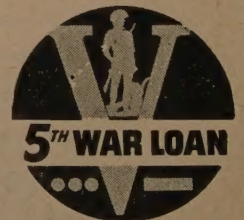
There'll be no time to think of better things to do with his life. THE KID'S IN IT FOR KEEPS—giving all he's got, now!

We've got to do the same. This is the time for us to throw in everything we've got.

This is the time to dig out that extra hundred bucks and spend it for Invasion Bonds.

Or make it \$200. Or \$1000. Or \$1,000,000 if you can. There's no ceiling on this one!

The 5th War Loan is the biggest, the most vitally important financial effort of this whole War!



***Back the Attack!* - BUY MORE THAN BEFORE**

W. Living Church